GAZETTEER

OF THE

KANGRA DISTRICT.

Parts II to IV.—KULU, LAHUL AND SPITI.

1897.

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PREFACE.

This Gazetteer is the work of Mr. A. H. Diack, C.S., who was Settlement Officer of Kúlu during the years 1887 to 1890, and for a portion of 1891. I have merely revised it, and brought it up to date in parts, particularly in the portions relating to the Forest Settlement and the Wazíri Rúpi Settlement. The Appendix containing the more important of the various Notifications issued under the Indian Forest Act, VII of 1878, is given because these Notifications are of constant use to those in charge of the District Administration; they are here collected in a readily accessible form. The Appendix giving an account of Mr. Louis Dane's journey across from Spiti to the Párbati Valley in Wazíri Rúpi by a route untried up to his time is of some general interest.

The 30th May 1898. P. D. AGNEW, C.S.

GAZETTEER

OF THE

KANGRA DISTRICT.

CONTENTS,

PART II.—KULU AND SARAJ.

SUBJECT. Page.

PART II.—KULU AND SARAJ.

CHAPTER I.—THE DISTRICT.

Section A.—Descriptive—

Section B.—Geology, Fauna and Flora—

CHAPTER II.—HISTORY.

SUBJECT.	Page.

CHAPTER III.—THE PEOPLE.

Section A.—Statistical—

Section B.—Social and Religious Life—

Section C.—Tribes and Castes—

Section D.—Village Communities and Tenures—

SUBJECT. — *Page.*

CHAPTER III.—THE PEOPLE—*concluded.*

Section D.—Village Communities and Tenures—*concluded.*

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

Section A.—Agriculture and Arboriculture—

Section B.—Live-Stock—

Section C.—Industries and Commerce—

SUBJECT. | Page.

CHAPTER V.—ADMINISTRATION AND FINANCE—*concluded.*

Section B.—Land and Land Revenue—*concluded.*

CHAPTER VI.—TOWNS.

SUBJECT. Page.

PART III.—LAHUL.

PART IV.—SPITI.

SUBJECT. Page.

PART III.-LAHUL.

CHAPTER I.—THE DISTRICT.

CHAPTER II.—HISTORY.

CHAPTER III.—THE PEOPLE.

Subject.	Page.

CHAPTER III.—THE PEOPLE—*concluded.*

Section C.—Tribes and Castes and Leading Families—

Section D.—Village Communities and Tenures—

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

Section A.—Agriculture and Arboriculture—

Section B.—Live-Stock—

SUBJECT.	Page.

CHAPTER II.—HISTORY.

CHAPTER III.—THE PEOPLE.

SUBJECT. Page.

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

CHAPTER V.—ADMINISTRATION.

CHAPTER VI.—CHIEF VILLAGES.

APPENDIX I.

APPENDIX II.

PART II.—KULU AND SARAJ.

CHAPTER I.—THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

Subject-matter of the three parts of this volume.

The Kúlu sub-division of the Kángra district, to a description of which this volume is devoted, consists of three tracts of country, each of a widely different character from either of the others. For administrative purposes it is divided into two tahsíls, called respectively Kúlu and Saráj (the latter formerly known as Plách from the name of the village in which the old tahsíl building was situated), but this division has been made with reference to the distribution of population and of arable land and takes no account of the triple division according to physical features. In this part of the Gazetteer will be described the Saráj tahsíl and the greater portion of the Kúlu tahsíl, because these together form a homogeneous tract which may conveniently be referred to in the following pages as Kúlu Proper. The other two tracts which form the remainder of the sub-division are known as Láhul and Spiti, and are described in Parts III and IV of this work; administratively they are comprised in the Kúlu tahsíl.

Boundaries.

Kúlu Proper lies between north latitude 31°20′ and 32°26′ and east longitudes 76°59′ and 77°50′ and includes the upper portion of the Biás valley together with a small piece of the Satlaj valley towards the south. On the north a very high mountain range separates it from the valley of the Chenáb, which at this point is included in Láhul. The western boundary is more complex. Towards the north it is the ridge which forms the watershed between the Biás and the Rávi, the latter stream rising on the other side of it and flowing through the Bára Bangahál *táluka* of the Pálampur tahsíl of Kángra. Further south an offshoot from that ridge divides Kúlu from the valley of the Ul, which in the upper portion of its course flows through the Chhota Bangahál *táluka* of Pálampur and in the lower through Mandi State. About half-way down the western border of Kúlu the boundary quits this spur and turns abruptly to the east down to the bank of the Biás river, which for the next ten miles of its course southwards is the boundary between Kúlu and Mandi State. The river then turns abruptly to the west and flows through Mandi. At the point where it turns it is joined from the east by the Sainj stream, which separates the Kúlu tahsíl on the north from the Saráj tahsíl on the south. Close to its confluence with the Biás the Sainj is

Chapter I, A.

Descriptive.

Boundaries.

joined from the south by another stream, the Tirthan, which for the next few miles, as far as the village of Manglaur, forms the western boundary of Kúlu. Between Manglaur and its source the course of the Tirthan is from east to west, lying entirely within the limits of Kúlu, and from Manglaur southwards the western boundary is a small tributary of the Tirthan, rising in a high ridge which bisects the Saráj tahsíl from east to west. From the source of that tributary the boundary crosses that ridge in a straight line southwards to the source of a similar small stream which, flowing in a southerly direction, falls into the Satlaj and separates Kúlu from, in the upper part of its course, Mandi, and, in the lower part, Suket State.

The southern boundary of the Kúlu sub-division is formed by the Satlaj which divides it from the Simla district, from several petty Native States under the control of the Deputy Commissioner of Simla, and from Rámpur-Bashahr State.

The eastern boundary is towards the north the very high range separating Kúlu (*i.e.*, the Biás valley) from Spiti, which is the valley of the Spiti river, a tributary of the Satlaj. This range, running southwards, gives oft first the Párbati and then the Sainj and the Tirthan, already mentioned tributaries of the Biás, and then throws out the lateral ridge referred to above as bisecting the Saráj tahsíl from east to west. From the south of this ridge the eastern boundary of Kúlu separates the sub-division from the Rámpur-Bashahr State (which lies on both sides of the Satlaj), and running down a spur projecting from the ridge southwards into the valley of a small stream, the Karnád, an affluent of the Satlaj follows that stream to its junction with the river.

Division into Wazírís.

The tract thus bounded contains a total area of 1,934 square miles and forms a strip of country about eighty miles in length, and varying from twenty to forty miles in breadth, with a population by the census of 1891 of 105,651 souls. It is divided into six sub-divisions called *wazírís*, four of which lie in the Kúlu and two in the Saráj tahsíl. Wazíri Parol occupies the northern extremity of Kúlu Proper and extends from the source of the Biás southwards along both banks of that river. On the right bank its southern limit is the Phojaláti stream, an affluent of the Biás. South of the Phojaláti Wazíri Lag-Sári occupies the whole of the right of west bank of the Biás down to the Sarvari. Both Wazíri Lag-Sári and Wazíri Lag-Mahárája protrude towards the sources of the Phojaláti and the Sarvari a little to the north of these streams. The Sarvari is another tributary of the main river forming the northern boundary of Wazíri Lag-Mahárája which includes the whole of the remainder of Kúlu Proper to the west of the Biás. On the left or east bank of the river Wazíri Parol extends down to its junction with the Párbati and includes a portion, but not the whole of the northern half of the valley of that stream. The remainder of the Kúlu tahsíl lying to the east of the Biás forms Wazíri Rúpi, which is separated on the south

Chapter I, A.

Descriptive.

Division into Wazírís.

from tahsíl Saráj by the Sainj, already mentioned, and on the north from Wazíri Parol by the Párbati up to its junction with the Malána stream, an affluent from the north, and from that point onwards by the spur which is the watershed between the Malána stream and the Párbati, and which is an offshoot from the great range of mountains to the north. Wazíri Inner Saráj (or Saráj Jánib Biás) comprises the whole of the tract between the Sainj on the north and the ridge running through the middle of the Saráj tahsíl from east to west on the south; while Wazíri Outer Saráj (or Saráj Jánib Satlaj) stretches southwards from the ridge to the Satlaj. The areas of the six *wazírís* are approximately estimated to be as follows:—

Wazíri Parol ...	... 496	square miles.
" Lag-Sári ...	... 94	" "
" Lag-Mahárája	... 84	" "
" Rúpi ...	... 677	" "
" Inner Saráj ...	... 308	" "
" Outer Saráj ...	... 275	" "

The nature of the further sub-division of the *wazírís* into *kothís* and *phátís* will be noticed in Chapter III, Section D.

General configuration.

It will appear from the above description that five out of the six *wazírís* lie in the basin of the Biás, a basin enclosed by very high mountain ranges, the lowest, that which intersects the Saráj tahsíl and which may be called, from the name of the chief pass over it, the Jalori ridge, having an average elevation of 12,000 feet, while the others, those namely that separate the Biás from the Spiti, Chenáb and Rávi valleys, have a mean elevation of 18,000 feet above the sea. Rising at the northern extremity of the basin from the crest of the Rotang Pass, 13,000 feet above the sea (the lowest point in the Chenáb-Biás watershed), the river flows in a southerly direction for more than 60 miles as far as Lárji village, the point (at an elevation of less than 3,000 feet) where it turns abruptly to the west and enters Mandi State. Its fall within this distance averages 130 feet a mile, but is much more abrupt through the first fifteen miles than in the remainder, in which the average fall probably does not exceed 70 feet a mile. Its source lies above the limits of tree-growth, and for the first few miles of its course the Biás tumbles rapidly down through open mountain pasture and, somewhat lower, through scattered birch woods, till at about 9,000 feet above sea-level Bála, the halting-place for travellers before the ascent of the Rotang Pass, is reached. Here there is a very pretty fall and for some miles further the course of the river lies through a magnificent glen with precipitous crags on either side and beautifully wooded, the spruce and silver fir (*abies smithiana* and *abies webbiana*) and the sycamore growing in abundance. Towards the mouth of the glen the river plunges into a chasm enclosed by sheer cliffs not more than twenty feet apart at the top and races for 3,000 yards through the almost subterranean

Chapter I, A.
—
Descriptive.
General configuration.

passage, 100 feet in depth. Emerging from this gorge to the right and left of the mouth of which lie Palchán and Koti, the two most northerly villages in Kúlu Proper, the Biás enters a valley which viewed from a commanding point on the ridge above—distance exaggerating steep, and toning down gentle slopes—looks like a level alluvial plain of two to four miles width, enclosed between two great mountain walls. The river flows in a deep bed in the centre of the plain and is joined at intervals by tributaries, which, having cut deep narrow glens in the mountain forming the sides of the valley, flow through the alluvial plain in channels a little below the level of its surface. Most of these tributaries are fed by the accumulations of snow on the tops of the side ridges and are always full of water. Channels cut from them at the points where they leave the mountains draw off water to irrigate large portions of the plain, which, though it appears level when seen from above, is really a succession of plateaux sloping gently down to the banks of the river and carefully terraced into fields. As much as possible of the land in these is irrigated ; and the remainder, though unirrigated, is very rich. The mountains on either side of the valley are less perpendicular than they seem from a distance and are thickly dotted with hamlets, each surrounded with its plot of unirrigated cultivation terraced on slopes more or less steep: in places the whole face of the mountain from ridge to river is under cultivation : and in the glens through which the tributaries of the Biás flow, there are numerous villages with their fields terraced on the sides of the valleys or lying in level strips and patches, sometimes irrigated, on the margins of the streams.

The Biás and its tributaries.

Such is the general aspect of the valley down to the southern boundaries, already described, of Wazíri Parol on the left bank of the river and of Wazírí Lag-Mahárája on the right bank ; these boundaries nearly meet on the river at a point adjoining the village of Bajaura, 40 miles by road from the mouth of the romantic chasm below Rála. Swollen by its numerous feeders, the Biás has already at this point assumed the dimensions of a great river. The more important of these tributaries may here be noticed ; some have already been mentioned. On the right bank the first is the Solang or Biás-Kund—a glacier-fed stream draining the mountains to the west of the Rotang Pass and falling into the Biás at Palchán after a course of thirteen miles through a fine glen clad on both sides with forests of firs and pines. Further down on the right bank, near Manáli village and halting-place, nine miles below Rála, the river is joined by the Manálsu Khad—a fine stream with a densely wooded glen, glorying in the possession of forests of magnificent deodar cedars. Similar though less magnificent forests adorn the valleys of the Phojaláti and the Sarvari, which are the other two large affluents of the Biás on its right bank. On the left bank the most important tributary is the Rainihál, which rising on the Hámta Pass at an elevation of 15,000 feet on the Biás-Chenáb watershed

Chapter I, A.

Descriptive.

The Biás and its tributaries.

falls, a rapid foaming torrent, through dense forests, into the Biás near Jagatsukh village almost opposite Manáli. In its deep bed in the céntre of the alluvial plain the river here presents a striking contrast to these rushing torrents. The river banks are high and steep, and hung with bush and creeper; between them the river winds from side to side, now deep and smooth, now foaming down rocky rapids in channels fringed with alder, and through meadows and marshes dotted with elm and poplar. Here and there wooded islands break the stream into several branches. This part of the country is remarkably beautiful, and has gained for the Kúlu valley the reputation of being perhaps the prettiest part of the British Himalayás.

Between Bajaura and Lárji the valley of the Biás (which is here the boundary between the Rúpi Wazírí of Kúlu on the east and Mandi State on the west) contracts and the mountain sides on either bank slope very steeply down from ridge to river bank. On the Mandi side there are villages and a sprinkling of forest; but on the left bank the eye rests only on steep grassy ascents almost inaccessible to man or beast, and between Bajaura and Lárji there is but a single village. As Lárji is approached the valley narrows to a gorge through which the water flows deep and smooth, and then with a sweep round to the west the Biás disappears through a still deeper and more precipitous gorge into Mandi territory.

To the east of this reach of river lies Wazírí Rúpi, which includes nearly the whole of the Párbati valley and the northern half of the valley of the Sainj, together with the valley of the Hurla which flows from east to west like the other two streams and falls into the Biás at a point almost midway between their junctions with that river. All three valleys are extremely narrow and their sides are steep and precipitous; it is only in a few places in each that the mountains descend in gentle slopes to the bank of the stream. About half the villages are situated in such places and on gentle slopes in side glens or on the flat tops of spurs; and there is some level cultivation on the bank of the Biás between the points where it is joined by the Párbati and the Hurla. The basins of these two streams contain abundant forests. The northern bank of the Sainj is bare, steep, rocky and exposed to the sun.

The southern bank of the Sainj lies in Wazíri Inner Saráj and, though steep like the hill-side on the north bank, is finely wooded, contains some valuable deodar forest and good cultivation, and is in places very beautiful. The remainder of Wazíri Inner Saráj is composed of the valley of the Tirthan stream which, rising at a point not far distant from the source of the Sainj, flows at first westward parallel to that stream as far as the village of Manglaur on the Mandi border and then turning northwards for some miles unites with the Sainj, the combined stream falling into the Biás about a hundred yards below their

Chapter I, A.

Descriptive.

The Biás and its tributaries.

junction. Down to Manglaur the Tirthan traverses a deep, narrow, winding glen densely clothed with forest growth, but from Manglaur northwards it passes through a series of bare rocky gorges. Lárji, the point of junction of the Biás, Sainj and Tirthan, is thus the centre of three rocky chasms and has a site of peculiar gloomy wildness.

The Satlaj Valley.

The Jalori ridge bisecting the Saráj tahsíl and forming the watershed at this point between the Biás and the Satlaj is thickly wooded on both sides. Two large streams take their rise from the south side of it, one, the Kurpan, from the eastern extremity, and the other, the Báwa Gád, from the centre. These pursue south-westerly courses to join the Satlaj, into which the latter falls at the south-west corner of the tahsíl, and they are separated by a high wooded spur shot out from the ridge from which they spring. From the lower extremity of this spur several small streams flow into the Satlaj, and to the east of the Kurpan valley also there are a few minor affluents of the great river. The southern slopes of the Jalori ridge and the upper portions of the Kurpan and Báwa Gád valleys closely resemble Inner Saráj in character, but towards the bank of the Satlaj, the bed of which is little more than 3,000 feet above the sea, where it skirts the tahsíl on the south-east and is under 2,500 feet where it leaves it at the south-west corner, the country opens out and the valleys become broad and fertile. On the bank of the river itself the hillside slopes steeply down, and there is only room between its base and the river margin for strips of level cultivation: these are fair to look at and in part irrigated from side streams, but the unirrigated portions are very liable to suffer from drought. So also is the cultivation terraced on the steep and bare hillside above, for in the early summer the heat in this portion of the confined Satlaj valley is probably greater even than in the open Punjab plains. The valley of the Kurpan, on the other hand, for some miles above its junction with the Satlaj is sheltered from the heat and drought, the mountains slope gently down on either side, and the low elevation is favourable to production. The Báwa Gád valley is narrower and steeper but similarly sheltered and fertile.

General character of the scenery.

Of the total area of 1,934 square miles contained in Kúlu Proper, the cultivated portion amounts to only 115 square miles. The remainder consists almost entirely of forest and of desolate mountain waste above the limit of tree-growth. The highest villages are not more than 9,000 feet above the sea and the average elevation of the cultivated and inhabited part is about 5,000 feet. The hamlets which are dotted about the mountain slopes are groups of houses standing as close together as the nature of the ground will permit. The houses are generally tower-shaped, three or four storeys high, with but one room to each storey, with wooden verandahs thrown out round the upper storey and crowned by sloping roofs of slate or wooden shingles.

Chapter I, A.

Descriptive.

General character of the scenery.

The lower storey is occupied by the cattle and sheep and goats; and consequently instead of the fresh plastered walls and clean swept court-yards to be seen in the low hills, there is as much mud and mess round the houses as in farm-yard in England. Round the villages come terraced fields, planted here and there with walnut and apricot trees, and fringed with belts of *kharsú** or *morú*,† evergreen oaks whose leaves are used for winter fodder; mixed up with the fields and separating them from those of the next village, are slopes of steep grass and strips of *kail* pine and deodar cedar forest. Above the villages, wherever there is some soil and not too much sun, dark forests of *rai*‡ and *tosh* pines, lit up here and there with patches of maple or horse chestnut, spread along the upper slopes, and are succeeded again by straggling woods of stunted oak, birch, and lilac rhododendron. Rounded grassy summits or bare ridges of rock crown the whole, and here and there, up a valley, or through an opening in the mountains, a glimpse is caught of the peaks and perpetual snows of the great ranges of which the mountains forming the foundations of the villages are spurs and offshoots. This is the summer aspect of the country; in the winter the ground is covered with snow for two or three days, or for months together, according to suitation. Snow does not usually lie long at heights of less than 6,000 feet, but the aspect has more to do with the time it lies than the elevation.

It is perhaps in the spring that the country shows to its best advantage. Early in March the apricot trees dotted among the fields burst into full blossom almost before their leaves appear while at the same time the wild medlars (*shegal*) are crowned with wreaths of white flowers and with fresh green foliage simultaneously. A little later the sprouting of the leaf buds gives the elms a brownish-purple hue and the alders assume their bright green coats. The *khakhar* tree with its scarlet clusters is soon a conspicuous feature in the landscape until thrown into the shade by the gorgeous crimson of the rhododendron, and early in June the horse-chestnuts are masses of blossom, irresistible attractions to millions of humming bees, while the green nuts nipped by the birds or by spring showers are already falling from the walnut trees. In the same interval the fields of wheat and barley rapidly change their hues from green to golden yellow, but before they are ripe for the sickle the brown farrows of the rice-land dotted with heaps of manure, have been planted out and have become uniform stretches of velvetty green. The monsoon rains of July and August giving new life to the grass and brushwood of the hillsides colour the whole with the same deep shade of green dulled by the masses of white-grey cloud that obscure the mountain tops. With the autumn return clear blue skies in September; fields and forests alike show wonderful tints of crimson and gold, ripened grain and dying creepers; and by December there is no green thing

* *Quercus Semi-carpifolia* † *Quercus excelsa* ‡ *Abies Smithiana* § *Abies Webbiana.*

Chapter I, A.
Descriptive.
General character of the scenery.

to be seen but the everlasting pines and cedars in the forests: the fields are bare and the grass on the hillsides is dry and yellow or black where fire has been set to it. Then the winter casts its fall of snow over the whole except where in the lower valleys the brown leafless alders and elms and withered ferns offer shelter to the woodcock and pheasant until such time as the return of spring enables them to return to their favourite haunts high up on the mountains.

Climate.

The rainfall for each half-year for a period of five years at the three meteorological stations in Kúlu Proper is shown in the following table, which also gives the average of observations extending over a considerable period of years as published in the *Punjab Gazette.*

Rainfall Table.

Year.	1st April—30th September.			1st October—31st March.			Total.		
	Nagar (ab. 6,000 ft.)	Kúlu (ab. 4,000 ft.).	Banjar (ab. 5,000 ft.).	Nagar.	Kúlu.	Banjar.	Nagar.	Kúlu.	Banjar.
1885-86	30·6	49·5	29·2	17·9	18	10·6	48·5	67·5	39·8
1886-87	20·1	17·4	19·3	10·6	7	4·6	30·7	24·4	23·9
1887-88	16·7	33·1	24·4	13·8	13·6	4·6	30·5	46·7	29·0
1888-89	28·67	21·8	17·4	19·9	22·6	13·5	48·5	44·4	30·9
1889-90	22·9	19·3	29·8	7·74	11·79	5·2	30·6	31·0	35·0
Average of past years	24·9	28·2	24·0	15·3	16·0	7·7	37·7	42·8	31·7

These stations are central and the figures represent fairly the rainfall experienced in villages of medium elevation. The monsoon rainfall, however, varies very much locally and is lower than the table shows in the lower parts of the Biás basin and in the lowlying land along the Satlaj. At a higher elevation more rain falls and on the slopes towards the head of the Biás valley and also along the Jalori ridge and the spur which it throws out down the centre of Wazíri Outer Saráj the rainfall is excessive. The winter rains are of importance not only for the rabi crops but also because, falling in the form of snow on the tops of the ridges, and drained off when the snow melts in the summer, they supply water for the irrigation of the rice crop in the kharíf. From the latter point of view the following table compiled from information supplied to the Meteorological Reporter to the

Chapter I, B.

Descriptive.

Climate.

Government of India, is more instructive than the rainfall return :—

Tahsíl.	Name of Pass.	Height.	Depth of snow on April 25th				
			1892.	1891.	1890.	1889.	1888.
		Feet.	Feet.	Feet.	Feet.	Feet.	Feet.
Kulu ...	Rotang	13,000	3	10	6	15¼	4
	Hamta	14,500	2½	...	8	13	3
	Bhubhu	10,000	...	5	1½	2	4
Saráj ...	Sirikand	15,000	6	36	17	55	14
	Jalori	10,500	...	4	1	1	...
	Gargarasan ...	17,000	...	12	8	2	7
	Bashleo	11,000	...	4	2	2	1

The mean temperature of Sultánpur, the capital of Kúlu, was found by the Messrs. Schlagintweit to be as follows about 1860, from May to November; but Sultánpur is only 4,000 feet above sea-level and is one of the hottest places in the sub-division—

May	70·3 degrees Fah.
June	72·7 „ „
July	75·2 „ „
August	78·1 „ „
September	70·8 „ „
October	58·9 „ „
November	55·6 „ „

Disease.

The climate is on the whole healthy, especially to Europeans, but there is a good deal of chronic sickness among the natives, in great part due no doubt to defective sanitation. Visitations of cholera have not been unknown, and in the summer of 1892 the valley of the Biás was swept by the scourge from south to north. In former days small-pox found numerous victims, but the scruples of the people in regard to vaccination appear recently to have been overcome, though in 1892 the jágírdár of Wazíri Rúpi, a descendant of the Rájpút kings of Kúlu, fell a victim to his neglect of the precaution. Malarial fever is common during the monsoon rains in the lower valleys, and the inhabitants of the higher villages show great aversion to venturing themselves in such places in the fever season, so much so that they prefer to abandon even the sweets of litigation if these are only to be had by a visit to the Tahsíldár's Court at

Chapter I, B.

Geology, Fauna and Flora.

Disease.

Sultánpur at that time. A more malignant fever called locally *chameri* (perhaps typhus) sometimes breaks out in a village and causes great havoc. Bowel complaints are frequent, but can generally be traced to undue indulgence in unripe fruit. Goitre is common in the Párbati valley, in some portions of Outer Saráj, and in other places, and the number of deaf-mutes returned at the census of 1891 was 541. Venereal disease of all kinds is very prevalent, and the ascertained number of lepers is not less than 150. There is a Government Dispensary at Sultánpur in charge of a Native Assistant Surgeon, and a private charitable dispensary is maintained at Ani, in Outer Saráj, by the representatives of the American Presbyterian Mission.

SECTION B.—GEOLOGY, FAUNA, AND FLORA.

Mineral wealth.

The mineral wealth of the Kúlu hills is potentially very great, but the isolation of the country from all possible markets and the difficulty of procuring labour are probably insuperable obstacles to any prospect of development. In Wazíri Rúpi veins of silver, copper, and lead have been discovered; gold is sometimes washed in minute quantities from the sands of the Párbati; and there is a disused and probably worked out silver mine on the bank of that river towards its head waters.

In the valley of the Upper Biás, too, various lodes have been discovered which might be worth working; and traces of a very pure white crystal have been met with near Jagat Sukh on the Biás and high up the Sainj Valley in Wazíri Rúpi. In 1869 a monopoly of the working of mines of precious metal in the subdivision was granted by the Government and by the jágírdár of Wazíri Rúpi conjointly to an Englishman, Mr. J. Calvert, whose proceedings, however, were not attended with any marked success; and the lease was cancelled in 1883. Negotiations have since then been opened by several English capitalists for a fresh lease, and are, it is understood, still in progress. Iron is found in places, and several small mines are yet in existence, notably in Outer Saráj (Kothi Naráyangarh), but most of these are not now worked, iron being imported instead from Mandi State, where it is more plentiful; the ore is embedded in grains in friable rock which can easily be scraped or broken into small pieces. Slate of a very fair quality is obtainable throughout Kúlu Proper, including Saráj, and is largely used for roofing purposes.

Hot springs.

There are many hot springs in Kúlu, the best known of which are at Manikarn, Bashist and Kalát, the first in the valley of the Párbati, the two latter on the banks of the Biás. At Manikarn there are several jets. One of these, formerly the most important, has during the last few years been gradually dying out, the ground all round being curiously marked as if by the action of fire and water, streaks of vivid chrome and

Hot springs.

burnt sienna alternating with what appear to be formations of a decidedly volcanic nature. The second spring, down by the river bank, is still in full play, but its waters can hardly be utilized. The third spring bubbles up by several jets in a species of natural basin in the rocky soil, about twelve feet in circumference by a foot and half deep. The spring is always in great activity, and is said to rise and fall with the Párbati, being in temperature above boiling-point, so that the rice, which it is *de rigueur* for pilgrims to have cooked in the pool, is prepared for consumption without further trouble to the owner than placing the grain in a bag and throwing it into the water. All around the rocks are too hot to be comfortably touched by the naked hand, and the air is impregnated with a distinct odour of sulphur; but the water is not unpleasant to the taste, and rice cooked in it is just as palatable as if prepared in the usual manner. There are several covered tanks for bathing purposes, and the waters are said to be found of benefit in rheumatism and skin diseases. These springs are much resorted to as a place of pilgrimage. Devotees from Madras and fakirs from Haiderabád Dekhan have there been met with. There are seven or eight Hindú temples, the principal of which, in honour of Vishnu, is of similar form to the famous temple at Baijnáth. In the temple of Ram Chandar there is a jet of steam and water rising eight or ten feet high with a loud rushing noise, and throwing up small round polished granite pebbles or *manis*, whence the name Manikarn.

At Bashist, which is situated on the left bank of the Biás, about 27 miles in a straight line above Sultánpur, there are three hot springs, of which the lowest is the most active. The water bubbles from the ground into a small tank, and is thence led off into baths, which are much frequented by pilgrims and diseased persons. Kalát is an insignificant hamlet of three or four houses some twenty miles to the north of Sultánpur. There is one hot spring there, which is of a bitter taste, and whose waters, standing at a temperature of 104° Fahr., are received in an open tank about twelve feet square and three deep. This spring is of no great repute. A report on these springs by the Civil Surgeon of Kángra is printed as an appendix to this volume. There are other hot prings at Khirganga and Hasano Tirath in the Párbati valley, near Lárji on the Biás, and opposite Abartáh village on the Sainj.

Feræ Naturæ.

The fauna of Kúlu is rich, but has never been made the subject of scientific treatment. Two kinds of bear are found, the black and the brown, both terrible marauders to the peasant, the former devouring his Indian-corn and the latter his sheep. Leopards abound and commit great havoc among sheep and dogs, and sometimes among cattle and ponies also. Towards the summits of the high ridges ibex and in places *burral* are to be found; and lower down musk-deer and barking deer are

Chapter I, B.
Geology, Fauna and Flora.
Feræ Naturæ.

plentiful in the forest while wild goats *(karth* or *tár* and *ghural)* frequent rocky ground and precipices.

Wild cats, hyenas, wild pig, jackals, foxes, porcupines, and martens are common; flying squirrels are numerous in the woods; they are sometimes tamed and make pretty pets. Otters are occasionally to be seen on the river banks There are many kinds of game birds; those of the pheasant and partridge order are permanent residents; large flights of duck, geese and teal pass down the valleys in the spring and autumn on their way between their summer home in the high mountains and their winter home in the Punjab plains, and some of them are seduced by the beauties of Kúlu into passing their winter there; and wood-cock and snipe (the solitary and the Himalayan varieties) visit the marshes on the banks of the Biás in the winter in numbers that vary very much from year to year; quail and ordinary snipe are also occasional visitors. Of pheasants nearly all the Indian kinds are to be found; the argus is rare, but the monal is still common on the high mountain sides; lower down the *kaklás* (or *kwagta)* and the *chír* are fairly plentiful; and the white-crested pheasant *(kalij* or *kalesa)* is abundant in the lowlying woods and thickets, in which also in Saráj peafowl are seen in places. The black partridge is fairly common, though not so thick as in the plains; the wood partridge is more rare, but *chikor* are abundant. In the winter the snow pheasant *(gohind)* and the snow partridge are occasionally found. Pigeons—blue-rocks, wood-pigeons and snow pigeons—abound. Birds of prey—eagles, vultures, kites, and hawks—are numerous; and there is an infinite variety of small birds. The merry song of the blackbird is to be heard throughout the year, and the call of the cuckoo ushers in the summer, while the presence of the *maina* and in the hot weather of the hoopoe, reminds the visitor that the plains of India are not very far distant. One of the most characteristic sounds of the denser forests in Kúlu is the mournful note of the *piu*, a small bird with red rings round its eyes; the native prettily explain the melancholy of its call by attributing it to the bird seeing the reflection of the red rings in the water it drinks and imagining that the water has been turned to blood.

Snakes and vipers are by no means unknown, and the deadly *karait* has been found as high as 9,000 feet above the sea. Scorpions and tarantulas are also sometimes encountered, and in the rainy season mosquitoes and sand-flies, and the even more malignant poto, swarm. Flights of locusts visited Kúlu in 1889, 1890, and 1891, and did considerable damage to crops, but many met their death in attempting to scale the snowy mountains overlooking the source of the Biás.

An inferior kind of fish is found in the Biás and in its larger tributaries, but the water is generally too cold for *mahseer*, though a few of these have sometimes been known to find their way

far up as the junction of the Biás and the Párbati in the warm rainy months of July and August. *Mahseer* are said also to be found in the Satlaj where it skirts Outer Saráj.

Flora.

A volume might be devoted to the forest trees and flora of the sub-division. The following is a list of the twenty more valuable timber trees of the Kúlu forests, and of a few other which are important on account of their fruit or other products.

The *kelu* and *kail* forests are not extensive, and are situated for the most part low down in the valleys in the neighbourhood of the villages. The extensive forests high up on the sides of the mountains contain in the way of pines only the *rai* and *tos* (*Abies Smithiana* and *Picea Webbiana*). The *devidiár* (*Cupressus torulosa*) and the *shamshád* or box are found in some localities, but not in large quantities. The commonest trees in the forest in addition to the pines are several kinds of oak, a horse chestnut, rhododendrons, maples and birches. Yew and wild walnut are also not uncommon; Himalayan poplar and alder are found in the valleys.

No.	English Names.	Vernacular Names.	Scientific Names.
1	Deodár ...	Kelo, keli, diár ...	Cedrus deodara.
2	Box ...	Shamshád, jakri, chikri	Buxus sempervirens.
3	Walnut ...	Khor, akhrot ...	Juglans regia.
4	Ash ...	Angu ...	Fraxinus floribunda.
5	Elm ...	Márn, imbri, maral, shuko	Ulmus Wallichiana.
6	Alder ...	Kosh ...	Alnus nitida.
7	Blue pine ...	Kail ...	Pinus excelsa.
8	Chil ...	Chíl ...	Pinus longifolia.
9	Spruce ...	Rai ...	Abies Smithiana
10	Silver fir ...	Tos, poi, badrai ...	Abies Webbiana.
11	Yew ...	Rakhál, rakhái ...	Taxus baccata.
12	Cypress ...	Devideár ...	Cupressus torulosa.
13	Shísham ...	Táli, shísham ...	Dalbergia sissoo.
14	Olive ...	Káhu ...	Olea cuspidata.
15	Horse-chestnut ...	Khanor ...	Æsculus Indica.
16	Celtis ...	Khark, khirk ...	Cletis Australis.
17	Mulberry ...	Chún, chímo, krún ...	Morus serrata.

Chapter I. B.
Geology, Fauna and Flora.
Flora.

No.	English Names.	Vernacular Names.	Scientific Names.
18	Hill tun ...	Darl ...	Cedrela serrata.
19	Kakaran ...	Kakaran ...	Pastacia integerrima.
20	Poplar ...	Phals ...	Populus ciliata.
21	Common Him, oak	Bahn ...	Quercus incana.
22	Fodder oak ...	Mohru ...	Ditto dilatata.
23	Alpine oak ...	Kharsu ...	Ditto semicarpifolia.
24	Maple ...	Mandal ..	Acer cadudatum.
25	Hill bamboo ...	Ringal or Nirgál ..	Arundinaria utilis.
26	Indian mountain ash.	Rauns ...	Cotoneaster acileris.
27	Common rhododendron.	Bras ...	Rhododendron arboreum. Ditto campanulatum.
28	Sumach tree ...	Kakar Tung ...	Rhus acuminata. Ditto parviflora.
29	Broad-leaved fig	Timbul or tremul ...	Ficus macrophylla.
30	Wild date ...	Khajur ...	Phœnix sylvestris (found on the bank of the Biás between Bajaura and Lárji).
31	Peach ...	Aru ...	Amygdalus persica.
32	Nectarine ...	Mundla aru ...	Ditto var.
33	Himalayan apricot	Sárí ...	Armeniaca vulgaris.
34	Garden plum ...	Alu bokhára ...	Prunus domestica.
35	Himalayan greengage.	Alúcha ...	Ditto var.
36	Apple* ...	Seb or palu ...	Pyrus malus.
37	Pear ...	Náspáti ...	Ditto communis.
38	Wild pear ...	Shegal ...	Ditto variolosa.

* Basket loads of these small green apples are sent to the Kúlu shepherds grazing their flocks in the high pastures of Lahol, who are glad to get anything in the shape of fruit or vegetables to eat in that arid country.

Besides the fruit of the trees shown in this list there are many wild fruits and berries. In June and July wild strawberries of excellent flavour are plentiful in the mountain pastures at an elevation of 8,000 feet and upwards; they are called *bhumbhla* in Kúlu and *baimphal* in Outer Saráj, and must not be confounded with the insipid fruit of a potentilla growing at a lower elevation. The yellow raspberry (*rubus flavus*: local names, *achha, kalechi, palechha*) and the Himalayan raspberry

(rubus purpurens, locally, *lisri, hihiri, kanchha)* are common along field borders. A shrub called *khashambal,* bearing yellow flowers, yields a small black edible fruit, and another, not unlike it, the *pini,* produces a small red pulpy sweet fruit. There are two kinds of wild grapes: the *male* growing on a vine like the cultivated variety, and the *dá*ꞌ*h,* the leaves of which are large, thick and undivided and covered with light brown down on the under side.

Other trees and plants of utility will be referred to in Chapter IV, on "Production and Distribution," Sections A and C, but it may be noted here that madder *(rangni:* the dye is called *majit)* grows wild in old walls and field terraces and is exported to some extent. A yellow dye used as a preliminary to the application of madder is obtained from another plant called *lojh (Symplocos crataegoides).*

CHAPTER II.

HISTORY.

Chapter II.

History.

Ancient History.

The little principality of Kúlu has been mentioned in Part I of this work as one of the eleven States lying between the Satlaj and the Rávi. The early notices of it have been collected by General Cunningham, who recognises the modern Kúlu in Kiu-lu-to, mentioned by Hwen Thsang as a State lying 700 *li* or 117 miles to the north-east of Jalandhar. "The Vishnu Purana," he adds, "mentioned a people called *Ulúta* or *Kulúta*, who are most probably the same as the *Kaulútás* of the Rámáyana and the Brihat Sanhitá. As this form of the word agrees precisely with the Chinese *Kui-lu-to*, I conclude that the modern Kúlu must be only an abbreviation of the ancient name." Hwen Thsang states the district to have been 3,000 *li*, or about 500 miles, in circuit—figures which, unless the power of the State extended far beyond the Kúlu valley, must necessarily be exaggerated.

The legendary history of the district preserves the names of a long line of princes who successively ruled in Kúlu. The progenitor of the family is stated to have been one Behangamani, a brother of a Kúlu prince called Paras Rám, who was succeeded by his descendants for eighty-seven generations, the last reigning prince being Ajít Singh, who was deposed by the Sikhs in 1840. It is impossible to place much reliance upon the legendary accounts, for, allowing an average of fifteen years to each reign, the date of Behangamani would fall not earlier than the first half of the 6th century, A.D., and even if twenty years be allowed for each reign, the date cannot be placed before A.D. 80, whereas Paras Rám figures in the very earliest scenes of Hindú mythology.

Sudh Singh.

The first solid ground in the history of the valley appears to be touched about the middle of the 15th century in the person of Rája Sudh Singh, whom tradition places 74th in descent from Behangamani. More probably, however, Sudh Singh was the founder of a new dynasty. His predecessors in the legendary list all bore the Rájpút affix of Pál, and it is certainly strange that this affix should have been dropped by Sudh Singh if he were really of the ancient stock. The legend accounting for this change of name from Pál to Singh runs as follows:—Sudh Pál was out walking one day when a leopard attacked a cow. Filled with religious fury he fell upon the leopard, and with his fist gave such a terrific blow that the leopard fell dead on the spot. From this act of bravery he was called Singh, or the Tiger, and his descendants took the name after him. But other popular legends support the theory that Sudh Singh was the founder

Chapter II.

History.

Sudh Sing.

of his family. Perhaps the prettiest of these is that which represents him as a Rájpút lad of poor parentage who received his kingdom from the hands of the goddess Hirma. The story runs that he was on his way with his friends to the annual fair held at Jagat Sukh and sitting down by the wayside to rest fell sound asleep. When he woke up his friends had gone on and he was perplexed what to do, for the road was new to him. As he stood looking round about him a decrepit old woman came up, who said she was going to the fair too and would show him the way. As they went on together, however, she became very tired and her steps dragged, and at last the boy kindly took her in his arms and carried her. Arrived at the fair he set her down, but behold, it was no longer a little old woman but Hirma in all her splendour, the goddess, to whom fable attributes the peopling of Kúlu. Raising the boy to her shoulder she asked how far his eye could reach, and so mighty was her stature that he was able to see from the Satlaj on the south to the source of the Chenáb on the north. "Over that country," said Hirma, "shall you and your descendants reign for fourteen generations," and she forthwith called upon the people at the fair to recognise Sudh Singh as their king.

A perhaps less mythical legend is referred to in Mr. J. B. Lyall's Settlement Report, which describes Sudh Singh as a young Rájpút wandering in search of adventures and fortunate enough to take the fancy of the goddess Hirma. Having, with her assistance, distinguished himself on the popular side in a revolt against some tyrannical *Thákúrs,* he was elected *Thákúr* in their stead, and from that beginning soon conquered the whole of the Wazíri Parol, and assumed the title of Rája.

The Thákúrs of Kúlu.

These *Thákúrs* would appear according to tradition to have been baronial chiefs, who held sway each within his barony of a few square miles, residing in high and massively built towers and keeping up armies of retainers. They are said to have levied taxes and transit duties and to have waged war against one another. Some of their towers are still in existence in a ruined state; the boundaries of their baronies are in places pointed out, and circumstantial stories of their exploits are narrated. "But," wrote Mr. Lyall in his Settlement Report, "it is hardly credible that they were ever completely independent as common tradition asserts. Without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side in such lawless days for any length of time. It is pretty sure therefore that with intervals of perfect independence in periods of confusion, they must have been more or less subject and tributary to some stronger power; and I surmise that the power was Suket. I have heard it said that Suket and Mandi were at one time one dominion, and that the families of both Rájás came from the same stock. It is well known that there was a time when Suket

Chapter II.
History.
The Thákúrs of Kúlu.

was a much more powerful and extensive principality than at present. Again, with regard to the Rájás of the extinct principality of Lag, half of which was in Kúlu, a tradition delares that the family were originally *Diwáns* or *Wazírs* of Suket; and one of the many *Thákúrs* in Rúpi, whose country is said to have been annexed by the second prince of Kúlu, is mentioned in traditional accounts of his overthrow as paying to Suket a quit-rent or tribute of a falcon or hawk.

"Suppose some events to have occurred to weaken the power of Suket, and the natural result would be that new principalities would spring up in her outlying Provinces. This is how I imagine the Kúlu principality to have been first formed, and it is a significant fact that the adjoining principality of Lag (long since extinct) appears to have come into existence about the same time."

The date of Sudh Singh can be approximately fixed by calculation from the reign of Jagat Singh, sixth in descent from him, who was contemporary with Sháhjahán and Aurangzíb. A series of letters are still extant addressed to him by these monarchs under the title of "*Zamíndár* of Kúlu," which show him to have reigned between the years 1640 and 1680. From Jagat Singh to Ajít Singh, who was deposed in 1840, there were eight generations, having an average length in round numbers of twenty years. Allowing the same average duration for the reigns that preceded Jagat Singh, the date of Sudh Singh may be placed at the commencement of the 16th century.*

From this date to the Sikh annexation the history of Sudh Singh's decendants, the Koli Rájás of Kúlu, is the history of the country, and it may be divided into three periods. The first begins with the establishment of Sudh Singh as Rája or Rána of all Parol, and ends with the death of Rája Kalián Singh, his great-great-great-grandson. The second, the period of greatest prosperity, begins with the reign of Rája Jagat Singh, and ends with that of his great-grandson, Rai Singh. The third, the period of decline and fall, begins with the reign of Rai Jai Singh, and ends with the capture of his brother's great-grandson, Raja Ajít Singh, by the Sikhs in A. D. 1840. A pedigree tree of the family is given below.

* Most of the remainder of this chapter is taken almost *verbatim* from Mr. J. B. Lyall's Kángra Settlement Report.

Chapter II.
History.
The Thákúrs of Kúlu.

- SUDH SINGH.
  - Bahádar Singh.
    - Partáb Singh.
      - Parbat Singh.
        - Pirthi Singh.
          - Kalián Singh.
            - JAGAT SINGH (1640-80).
              - Bidhi Singh.
                - Mán Singh.
                  - Rái Singh.
                    - Jai Singh.
                  - Paddam Singh
                    - Thedi Singh.
                      - Prítham Singh.
                        - Bikrama Singh,
                          - Ajít Singh.
                        - Kishan Singh,
                          - Partab Singh.
                        - Jagar Singh.
                          - Hira Singh (Rana of Phargri, in Simla territory).
                      - Dhiánu.
                        - Tikam Rám.
                      - Indar.
                        - Bole Rám.
                      - Charen Singh.
                        - Kapúru.
                          - Fatu.
                      - Prem Singh.
                        - Thákur Singh.
                          - Gyán Singh (Rái).
                            - Rái Dalíp Singh (died 1892).
                              - Megh Singh.

Sudh Singh, having made himself master of all Parol, was succeeded by Bahádar Singh, who is said to have overthrown many petty *Thákúrs* and annexed their dominions, and in this way to have added to Parol all Wazíri Rúpi and something more than a third of inner Saráj, consisting of a strip of upland country all along the upper slopes of the Jalori Ridge. Henceforth, to the accession of Rája Jagat Singh and end of the first period, the limits of the principality seem to have remained unchanged. The rest of what now constitutes Kúlu seems at this time to have been divided as follows:—The Lagwati Rája held the rest of inner Saráj, the north-west quarter of outer Saráj and all Lag. The eastern half of outer Saraj was subject to Basáhir and the south-west quarter to Suket.

Chapter II.

History.

The Thákúrs of Kúlu.

The boundaries of these hill principalities were perpetually advancing and receding, but there is no doubt that in Kúlu at least the boundaries above given remained in force for a considerable time, for any ordinary peasant will quote them as the ancient limits of Kúlu and Lag. The absence of fighting or disturbance of the boundaries of the principalities in Kúlu, which distinguishes the reigns of the last four Rájás of the first period, has probably something to do with the subjection of the hills to the rule of the Mughal emperors of India, which was first thoroughly effected about the commencement of this period by the Emperor Akbar in A. D. 1556. For two hundred years after this the Rájás of Kúlu, like the other hill princes (with intervals of independence in times of confusion) paid tribute to the emperors. The present representative of the family possesses copies of some orders sent by the emperors to his ancestors, in which they are addressed as *zamíndárs* of Kúlu.

Jagat Singh.

The second period begins with the overthrow of the kingdom of Lag by Rája Jagat Singh of Kúlu, a contemporary of Sháhjahán and Aurangzíb, in concert with the Rája of Mandi. At this time, besides the parts of Kúlu mentioned above, the Lagwáti Rája seems to have also possessed Kothi Sowár of Chhota Bangáhal, and out of the country now included in the Mandi State, all the slope to the Ul river from the outer Himalaya (the upper part of which is now known as Choár), and all the country now known as Mandi-Saráj. Of this territory, at the division which followed the conquest, Mandi took Mandi-Saráj, and all the rest seems to have gone to Kúlu.* Rája Jagat Singh afterwards took Kothís Sirígarh and Naráingarh (in outer Saráj) from Suket. His son and successor, Rája Bidhi Singh, seized Láhul, and added Dhaul and Kandi to his territory in outer Saráj by conquest from Basáhir. He was succeeded by his son, Rája Man Singh, in whose time the fortunes of the Kúlu principality reached their highest pitch. He completed the present *talúka* of outer Saráj by taking Kothi Pandrábis from Basáhir and carried war across the Satlaj, annexing Shángri, and taking tribute from other petty states, such as Komarsen and Kot Guru.

It was in his time also that Pirthi Pál, the last Rája of Bangáhal, was treacherously murdered at Mandi by his father-in-law, Sudh Sen, Rája of Mandi. Though Mán Singh had married Pirthi Pál's sister, this did not prevent him from joining with his murderers to divide the victim's territory. In this way Bara and Chhota Bangáhal, and a part of Bir Bangáhal fell to Kúlu, and the rest of the Bangáhal territory, as it then

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* The last Rája of Lag, Jai Chand, and his brother, Sultán Chand, seem to have fought hard. A large cave on a mountain above Sultánpur is shown as their favourite hiding place when carrying on a guerilla war against Jagat Singh; and a pillar near the palace at Sultánpur is said to be built over the head of one of the brothers who was caught and decapitated at last after giving a great deal of trouble.

Chapter II.

History.

Jagat Singh.

stood, seems to have been incorporated by Mandi and Kángra.* Mán Singh seems to have been always fighting; he is said to have taken from Mandi, and held for some time, the famous salt mines of Komádh and Drang. He was at last surprised and killed by the Komarsen Rája, into whose country he had been enticed unguarded by an intrigue with a woman. The uneventful reign of his son and successor, Rái Singh, concludes the second period; but before going on to the third, an event which happened in Jagat Singh's time may be mentioned, as it had an important influence on the history of the country. Jagat Singh coveted a treasure said to be in the possession of a Brahman (a jewel according to the Brahman annals, but may be it was a daughter). The Brahman, unable or unwilling to consent and pressed to the uttermost, set fire to his house, and perished with all his family in the flames. A curse fell upon the Rája; everything he saw, smelt or tasted, seemed to him to be smeared with blood. By the advice of the Pandits, in the hope of removing the curse, he sent a Brahman to Oudh, who stole, and with miraculous aid brought to Kúlu, a famous idol, the Thákur Rugnáthji. The Rája put this idol on the throne, proclaimed himself to be merely the first servant of the temple, and the curse was removed. From this time till its fall this remained in theory the constitution of the principality. There was no distinction between the royal treasury and that of the temple of Rugnáth, and the Rájás, on the great festival days, took the front place among the priests and attendants. To the great influence of this idol and its priests may in part be attributed the most unusually large assignment of land to temples and priestly families which prevailed, and still prevails, in Kúlu.

Jai Singh.

The period of decline begins with a revolt raised against Jai Singh, son of Rája Rái or Raj Singh, by one of the family of the *Wazírs* of Diar, who had been banished from the country. This family always figured very prominently in Kúlu history, and has some influence at the present day. The result of the revolt was that Jai Singh was driven out of the country, and his uncle, Paddam Singh, put on the throne, to be superseded a little later by his son, Thedi Singh. In the confusion Mandi took possession of the greater partment of the Choár country, and Kúlu never regained it, except perhaps for a time under Pritham Singh, some thirty years after. Thedi Singh found the royal authority weakened by the

* The Bangáhal kingdom is popularly said to have at one time had a revenue of a *lakh*, and to have included, besides the present *taláka* of that name, Piprola, Lanodh, and Rajjer, and much country now in Mandi. The founder seems to have been a Brahman, though the present Bangáháli Rájpúts, to prove their pure Rájpút descent, say he was not a Brahman but a Rájpút, who had become a Brahmchárj Sádh. According to legend he killed a demon who infested Bangáhal, and founded the principality. Prithi Pál is said to have been his descendant in the twentieth generation. After Prithi Pál's death, his descendants seem to have now and again attempted to revive the principality, but without success, though some of them seem to have held a small part of it in *jágír*.

Chapter II.

History.

Jai Singh.

events of his brother's reign, and to confirm it planned and successfully carried out a *coup d'etât;* he contrived by some pretext to collect those whom he feared or considered as enemies at the palace, and after drugging their liquor (heavy drinking is a sure accompaniment of every assembly in Kúlu) attacked them suddenly and put them all to the sword, to the number, so says tradition, of three hundred and sixty. This he probably could not have effected if, like former Rájás, he had relied entirely on the local militia or feudal service of the Kúlu landholders; but one of his precautions had been to gradually collect a considerable body of Bairágís as a body-guard, all or nearly all of whom were foreigners, natives of the plains of India, and this was the first use he made of them.* This ferocious measure did not, however, prevent, and perhaps helped to cause, another extensive revolt, which was headed by a pretender to the throne, who asserted himself to be the Rája Jai Singh, who had been driven out by the first rebellion. This pretender is said to have been a Sanyási *faqír,* who had formed a connection with a *patra* (Hindu dancing girl) who had accompanied Jai Singh in his flight from Kúlu and subsequent wanderings. With her assistance he contrived to answer questions, so as to deceive most of the Saráj and Rúpi people as to his identity, until at last proof was brought that the real Jai Singh had gone to Oudh as a *faqír* and died there.

Prítham Singh.

Thedi Singh had no sons by his Rání, or Rájpút wives, so he was succeeded by his son, Prítham Singh, who was illegitimate, or of impure blood, as his mother was a Khwási, that is a Kanet girl married by a sort of left-handed ceremony. He died in A. D. 1800, or a little later, after a long and tolerably prosperous reign, leaving the throne to his son, Bikrama Singh.

Bikrama Singh.

More than fifty years before this the real authority of the Mughal emperors had finally passed away, and a period of general anarchy had followed, in the course of which the Gurkhas issuing from Nepál had conquered all the hill country up to the Satlaj; and Sansár Chand, the Katoch Rája of Kángra, had made tributary to himself all the hill chiefs between the Satlaj and the Rávi. The Rájás of Kúlu paid tribute to the Gurkhas for Shángri, and to Sansár Chand for Kúlu,† but they seem to have got off lightly, and to have been not much interfered with. The situation of the country far back in the high-

* These Bairágís were an order of Hindu ascetics; in those disturbed times their religious character and organization facilitated their rovings about India, and served as a bond of discipline; they employed these advantages to form themselves into bands of mercenary soldiers or companies of traders. Thedi Singh settled many of them in Kúlu on grants of land, which are now held by their descendants. They form a caste apart under the name of Bairágís, but have lost all religious pretensions and are mere peasant proprietors.

† Moorcroft mentions in his travels that he heard that Ghamand Chand, Katoch Rája of Kángra, father of Sansár Chand, invaded Kúlu.

Chapter II.

History.

Bikrama Singh.

mountains was its protection, as it had been before. This immunity was not, however, to last much longer. In 1806 the Gurkhas invaded Kángra, and in 1809 Sansár Chand, in desperation, called in the aid of Ranjít Singh, the ruler of the Sikhs.

The Gurkhas were driven back behind the Satlaj, and Ranjít Singh became master of the hills. He sent a *Diwán* to Kúlu with a demand for tribute, which was sent to the amount of Rs. 40,000. Three years later, on a second demand not being complied with, an army under Diwán Mohkam Chand crossed the Bajaura pass and encamped in the valley; negotiations began, and the Sikhs are said to have demanded an annual tribute of Rs. 50,000, to which the Rája would not agree. Thereupon the Sikhs advanced, and the Rája fled up the mountains, leaving his palace and capital of Sultánpur to be sacked by the invaders. Eventually he had to bribe them to leave the country by paying them all the money he could scrape together.* About this time, in 1814-15, the Gurkhas were driven back into Nepál by the English, and the Governor-General granted a *sanad* for Shángri to the Rája, who, like the other Cis-Satlaj hill chiefs, had taken side against the Gurkhas. Bikrama Singh, like his grandfather, had no sons by his Ránís, and on his death in A. D. 1816 left the throne to Ajít Singh, his son by a Khwási. The Rája of Mandi, by deputy, performed the ceremony of investiture, or seating Ajít Singh on the throne. These facts led to a disturbance, for soon after a party in Kúlu, headed by some influential *Wazírs*, stirred up Kishen Singh, the Rája's uncle, who was residing in Kángra, to dispute the succession.

Ajít Singh.

Sansár Chand, the Katoch Rája, in spite of his reverses, still claimed the right of conferring investiture as lord paramount of the Jalandhar circle of hill chiefs, and in revenge for its disregard he assisted Kishen Singh in collecting a force in the Katoch country with which to invade Kúlu. The first attack was repulsed; the second, with the aid of a Mandi contingent, advanced into Kúlu, and seemed about to succeed, when the Mandi Rája, in obedience to an order obtained by Kúlu from Lahore, threw his weight on the other side, and Kishen Singh was made prisoner with all his force. The Katoch men in it were stripped naked, and left to find their way home over the mountains in this disgraceful plight. A pithy rhyme is repeated in Kúlu to preserve the memory of the achievement. After Kishen Singh's death,

* Moorcroft mentions that in A. D. 1820 Sobha Rám, *Wazír* of Kúlu, complained to him of having had to pay Rs. 80,000 to Ranjít Singh for allowing Shujá-úl-Mulk, the ex-king of Kábul, to pass through Kúlu *en route* to Ludiánah. This was probably only one of the offences imputed to Kúlu by Ranjít Singh; but the *Wazír* mentioned it as the only one to make out that Kúlu had suffered for compliance to the English. Shujá-úl-Mulk in his diary abuses the Kúlu people and says they treated him most inhospitably.

Chapter II.
—
History.
Ajít Singh.

which happened immediately, a boy (who will have to be mentioned hereafter by the name of Partáb Singh) was produced by his friends as his posthumous son, but the other faction called him a supposititious child, and the son of a Bangáhália Mián. The Mandi Rája, as a reward for the assistance he had given against Kishen Singh, claimed and obtained two forts and a piece of Choár, the only remaining part of that country which Kúlu had up to this time managed to retain.

In A. D. 1839 the Sikh Government sent a force under General Ventura against the neighbouring state of Mandi. It met with slight resistance, and the Rája of Mandi was made prisoner and sent to Amritsar. Having penetrated so far into the hills, the opportunity of attacking Kúlu was too good to be lost; so on the pretext that Kúlu had shown a disposition to help Mandi, a force under the Sindhanwála Sardár was sent into the country. No resistance was made, and the Rája beguiled by fair promises and wishing to save Sultánpur and his palace from another sack, allowed himself to be made a prisoner.

Measures taken by the Sikhs for the subjection of Seoraj; surprise and destruction of one of their armies.

As soon as the Sikhs had got the Rája into their power, they showed an intention of taking possession of the whole country; and as the quickest means of reducing the hill forts of Saráj which still held out, a force was detached, which marched through that country, carrying the Rája with it, and compelling him before each fort to order the commandant to surrender. The Sikhs, completely confident, committed excesses, and treated the Rája with brutal want of courtesy; his guards are said to have amused themselves by pulling him on to his feet by his long moustaches. The hill-men are remarkable for the loyalty and respect they have for their hereditary Rájás, and the report of this indignity angered them particularly. A plot to attack the Sikhs and rescue the Rája was devised by Kapúru, *Wazír* of Saráj, the head of a branch of the family of the *Wazírs* of Diál. A sort of fiery cross was sent round, and men were secretly mustered from all parts of Saraj. The Sikh force was probably about one thousand strong; it had done its work, and had returned from outer Saráj by the Basleo pass. A little way below the fort of Tung, the road, a mere footpath, and here very narrow, runs along the bank of a wooded ravine; in these woods the Sarájís lay in ambush and awaited the Sikhs, who came marching along in single file and undisturbed by any feeling of insecurity. When that part of the line which held the Rája came opposite the ambush a sudden rush was made, a few men were cut down, and the Rája was caught up and carried swiftly up the mountain side. At the same time all along the line rocks were rolled down and shots fired from above at the Sikhs, who were seized with a panic, and fell back into the fort of Tung. Here they remained two days, till they were forced to move out by the failure of their provisions.

Chapter II.

History.

Measures taken by the Sikhs for the subjection of Seoraj; surprise and destrection of one of their armies.

They were attacked again in the same way as they marched down the valley, and made slow progress. At last they struck up the mountain side in Kothi Nohanda, hoping to get supplies and uncommanded ground in the villages above. But they did not know the country, and only got on to a particularly barren, steep, and rugged hillside where they could barely keep their footing, and did not even find water to drink. The light and active hill-men kept above them wherever they went, knocking over some with rocks, and driving others to fall over the precipices. After a night spent in this way the miserable remnant were driven down again into the valley, and there induced to give up their arms, on the promise that their lives should be spared.* But no sooner had they been disarmed, then the Sarájís set upon them, and massacred them without pity. One or two camp-followers, not regular Sikhs, were the only survivors. At the news of this triumph, which occurred in the spring of A. D. 1840, some of the Kúlu people gathered on the hills round Sultánpur, and made an attempt to rescue the two Ránís who were detained in the palace there; but the Sikhs easily repulsed them. Ajít Singh, the rescued Rája, retired across the Satlaj to his territory of Shángri. Here he knew he would be safe from the revenge which the Sikhs were sure to take on the Sarájís; for the Satlaj was the boundary line between the Sikh and English Governments, and the Rája held Shángri from the latter. A Sikh force soon after marched to Saráj and found the country completely deserted; every soul had fled into inaccessible places in the forests high up the mountains. After burning and plundering some villages the Sikhs retired, and handed over the country in *ijára,* or farm to the Rája of Mandi for an annual rental of some Rs. 32,000.

Proceeding of the Sikhs in Kúlu; their treatment of the Rája's family.

In Kúlu, however, a Sikh force was retained, and a *kardar* appointed to the management of the revenue. In the autumn of 1841 the two Ránís escaped from their prison in the palace by a tunnel which they had secretly dug out under the walls, and fled up the mountains. They were on their way by a circuitous path to join the Rája at Shángri, when they heard the news of his death, which happened there in September 1841. Instead of going on to be burnt with his remains according to the custom of the family, they returned to the palace at Sultánpur, and began intrigues with the Sikh officials with regard to the choice of a successor to the title of Rája. The Sikhs at this time seem to have intended to give up the occupation of Kúlu, and to install as Rája some one of the family to hold the country at a heavy tribute. Mahárája Sher Singh, who had succeeded Ranjít Singh about two years before this time, had been much in the hills, and was inclined to be lenient to the

* It is said that the Sarájís sent four or five low caste men, dressed as Brahmans, into the rough entrenchment which the Sikhs had thrown up. These pseudo-Brahmans, with their hands on a cow's tail, swore that the lives of the Sikhs should be spared.

Chapter II.
History.
Proceedings of the Sikhs in Kúlu; their treatment of the Rája's family.

hill chiefs. When Ajít Singh died at Shángri, Mr. Erskine, the Superintendent of Simla Hill States, made an elaborate enquiry as to the succession to that fief, and reported in favour of Rambhír Singh, the infant son of Mián Jagar Singh, who had accompanied his first cousin, Ajít Singh, to Shángri. Jagar Singh was himself alive, but was passed over because he was partly dumb and almost half-witted. After this the Ránís sent for the child to Sultánpur, and the Sikh officials there also admitted his claim. It was determined that he should be sent to Lahore to receive investiture; but on the way at Mandi he fell sick and died. The Sikhs then selected Thákar Singh, a first cousin once removed of Ajít Singh, made him titular Rája, and gave him Wazíri Rúpi in *jágír*. It is said that they offered to hand over the whole country to him at a heavy tribute; but Thákar Singh was a dull and timid kind of man, and refused the responsibility. Shángri remained in possession of the imbecile Jagar Singh.

Annexation to British territory and subsequent history.

Three or four years later, in March 1846, at the close of the first Sikh war, the Trans-Sutlej States, that is the Jullundur Doáb and the hill country between the Sutlej and Rávi, were ceded to the English Government by the Sikhs, and Kúlu, with Láhul and Spiti, became a portion of the new district of Kángra. The Commissioner of the Trans-Sutlej States (Lord Lawrence) marched up to Sultánpur, and made a Summary Settlement of the country in the Beás valley. In the autumn of the same year the sub-division, which then included *talúka* Bangáhal, was transferred to the jurisdiction of the Superintendent of the Simla Hill States. In 1847 Mr. Erskine, the Superintendent, was engaged for some time in Kúlu Proper in completing the Summary Settlement and investigating the rent-free tenures. Soon after Major Hay was appointed Assistant Commissioner in charge of the sub-division and fixed his head-quarters at the old castle of Nagar in Parol. About the same time Kúlu was again united to the Kángra district, and at the request of the landholders, the *talúka* of Bangáhal was separated from it and added to tahsíl Kángra.

The Government confirmed Thákar Singh in his title of Rája, and gave him sovereign powers within his *jágír* of Rúpi. Jagar Singh of Shángri made a claim at Simla, but was told to be content with what he had got. He had no son at this time; but one named Híra Singh was born a few years later. On Thákar Singh's death, in 1852, there was some question whether the whole *jágír* should not be resumed, as the mother of his only son, Gyán Singh, was not a regular wife, but only a Khwási. It was decided to give him the title of Rái instead of Rája, and only half the *jágír* with no political powers; but three years later, on a reconsideration of his claims, the resumed half was given back to him. Government, however, gave no powers, and reserved to itself the exclusive right to fell and sell timber in the whole *jágír*.

Chapter II.

History.

The Mutiny.

Shortly before the outbreak of the Mutiny in the spring of 1857, a man appeared in Kúlu and asserted himself to be the Partáb Singh who after the death of Kishen Singh was, as mentioned above, put forward as his posthumous son. Perhaps he was the man, though Partáb Singh had disappeared for some time, and had been believed to have been killed fighting against us in the first Sikh war. One of Ajít Singh's Ránís and some other people in Kúlu believed him and befriended him. When the news of the Mutiny arrived, this man began intriguing and trying to get up a party. He wrote letters asserting his claim to the throne of Kúlu, and vaguely inciting an insurrection against the English. Major Hay, the Assistant Commissioner of Kúlu, arrested him, and he was hung for treason at Dharmsála. The common people in Kúlu believe that it was the real Partáb Singh who suffered; others, particularly those connected with Rái Gyán Singh, assert that the man was an impostor. The only other incident connected with the Mutiny is the arrest of a party of fugitive sepoys in Spiti. Those few of the Siálkot mutineers who got away from the field of Trimu Ghât fled into the Jammu hills. A small body of them, in the attempt to avoid British territory and return by a circuitous route to Hindustán, made their way through the mountains to Ladakh, and thence to Spiti, which they reached in a miserable plight. The Spiti men detained them, and sent notice to the Assistant Commissioner of Kúlu (Mr. G. Knox), who came at once with a few police and arrested them.

The descendants of the Kúlu Rája.

Rái Gyán Singh died in 1869, and was succeeded by Rái Dhalíp Singh, his son, to whom the estate was handed over on his attaining majority in the year 1883. It had during the interval been under the charge of the Court of Wards. The young man enjoyed his possessions for nine years only, succumbing in 1892 to an attack of confluent small-pox. He left no male issue except a son by a Thákur-Rájpútni concubine. To this boy, Megh Singh, the *jágír* was continued by Government as a matter of grace, but subject to certain limitations which will be noticed in Chapter V, where the assessment of Rúpi is dealt with.

Character of the Government of the Rájás.

Mr. J. B. Lyall wrote as follows regarding the character of the Government of the Koli Rájás :—

"They were petty despots in league with the priests, often cruel and avaricious, recognising very faintly any law or custom, and held in check only by the fact that their power was based on the military service of all the landholders of the country. But as the people were by nature very subservient to constituted authority, very superstitious, easily overawed, and selfishly disunited, the Rájás and their favourites did much as they liked, or as their jealousy or avarice prompted them. A man's ancestral house and lands were sometimes confiscated and transferred for no fault. To seem to be well-to-do or influential was to be in danger. As an example, when I was Assistant Commissioner of Kúlu in 1862, a large sum of old money was accidentally exhumed in Kothi Báragarh. On enquiry it appeared that it had belonged to a family in which the women were hereditary foster-mothers to the royal family and which had thus acquired wealth and influence. Three generations ago, on some

Chapter II.

History.

Character of the Government of the Rájás.

slight pretext, the Rája suddenly seized the whole family, and buried them all alive, men, women, and children, probably because the hidden treasure was not forthcoming. The only survivors were a woman and her infant, who escaped because the mother happened to be serving at the time as wet-nurse in the palace. Near the old castle at Nagar are the monuments of the Rájás; the female figures carved on them represent the queens, concubine and slave girls who were burnt alive on the funeral pile of their lord and master,—a safe way to relieve the jealousy of a dying Rája, and to save his successor the trouble and cost of looking after the morals and maintenance of the relicts. The number of women thus burnt at one Rája's funeral was often prodigious. Quite as great tyranny, however, prevailed in other petty hill states; yet one often hears the time of the Rájás favourably spoken of as 'Dharm Raj,' or rule of church and king; but this is generally when the speaker is smarting at the working of some law of ours, which appears to him to disagree to his prejudice with old customs or privileges."

To these instances of cruelty may be added others, fairly numerous according to tradition, where queens were condemned to be buried alive on the faintest suspicion of infidelity.

Mr. Louis Dane says that there is a large flat stone below Nagar in the rice lands which was used as place of decapitation, and according to all accounts it did not often remain long unused.

Administrative sub-divisions.

For some time after annexation by the British the two tahsíls constituting the sub-division had not the same limits as now, Spiti being associated with the Saráj tahsíl because it was believed to be accessible only by means of the passes which lead to it from Rámpur-Bashahr State on the Satlaj. When it was brought to the notice of Government in 1862 that the shortest route to Spiti is *viâ* the Hámta Pass from the upper Beás valley the boundaries of the Kúlu tahsíl were extended so as to include Spiti as well as Láhul. The Saráj tahsíl, however, has never been considered sufficiently important to require the care of a more responsible official than a Náib-Tahsíldar. The head-quarters of this official were fixed originally in the hamlet of Plách, but in 1885 a spacious tahsíl building was erected on a more convenient site at Banjar, near the high-road between Kúlu and Simla.

Government since annexation.

The operation and the results of the first Regular Settlement of the land revenue of the sub-division in 1851 and of revisions of settlement effected in 1871 and 1891 and of the forest settlement will be more appropriately noticed in subsequent chapters of this part. A list of the different officers who have held charge of the sub-division since annexation is given in Appendix IV.

CHAPTER III.

THE PEOPLE.

SECTION A.--STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

The population of the tract dealt with in this part of the Gazetteer is, according to the results of the Census of 1891, 105,651 souls, of whom 55,100 belong to the Kúlu tahsíl (exclusive of Láhul and Spiti), and 50,551 to the Saráj tahsíl. As the total cultivated area is only 115 miles out of a gross area of 1,434 miles, and as the proportion of waste to cultivation varies considerably in the different *wazírís*, the density may best be shown by square mile of cultivation :—

Wazíri population per square mile of cultivation.

	Census of		
	1868.	1881.	1891.
Parol, Lag Sári and Lag Mahárája ...	778	885	939
Rúpi	781	871	902
Inner Saráj	906	974	1,008
Outer Saráj	727	806	853

Increase and decrease of population.

The population increased by 11·5 per cent. between the Census of 1868 and that of 1881 and by 5·9 per cent. between the latter and the Census of 1891. The rate of increase, however, is not uniform throughout the sub-division, and in the densely populated Wazíri of Inner Saráj was as low as 3·5 during the last decade.

The following table shows the distribution of the population by inhabited houses and by families:—

Tahsíl.	Families per 100 inhabited houses.	Persons per 100 inhabited houses.	Persons per 100 families.
Kúlu	113	520	460
Saráj	105	570	540

Chapter III, B.

Social and Religious Life.

Increase and decrease of population.

The average of one inhabited house to a family represents a high standard of comfort, for the houses are scarcely, if at all, inferior to village houses in Europe and the Kúlu peasant nearly always has in addition to his residence several detached buildings such as barns, sheep and cattle sheds, and cottages lying at a distance from his residence built to facilitate the cultivation of remote fields.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Village sites and houses.

A Kúlu village, viewed from some little distance, usually presents both a picturesque appearance and an air of solid comfort. The site has probably not been selected with a view either to effect as to drainage or sanitation, but has been chosen as being the most worthless piece of land available in the near vicinity of the fields of the proprietors. As this, however, is generally a rocky spur protruding from the wooded hillside or a stony hillock on the edge of the forest, the general aspect is pleasing to the eye and a natural drainage is unintentionally obtained, though the permanent dung-heaps maintained to supply manure for the fields are not calculated to improve the health of the hamlet and render a near approach somewhat disappointing. The houses are generally detached and are grouped with a delightful disregard of method and plan, for their arrangement necessarily depends on the nature of the ground on which they stand. In structure they are very quaint and pretty, like square or oblong turrets much greater in height than in length or breadth and crowned by sloping gable roofs covered with slates or with fir shingles. The length and breadth of the building are fixed according to what may be called standard plans, the favourite being 9 *háths* by 9 *háths*; 11 by 9; 15 by 9; 15 by 11; 18 by 9; and 18 by 11; a *háth* is equal to 1½ feet. From a foundation of the dimensions of one or other of these plans the house shorts up three or four storeys high. No mortar is used in its construction; the walls are of dry-stone masonry, the stones being kept in place by timbers placed upon them at vertical intervals of two or three feet; an ordinary house of forty or fifty feet in height thus shows ten, twenty, or thirty layers of beams in its walls the interstices between which are filled with roughly squared gray stone. The more wood the greater is the solidity and the less the necessity for care in packing the stóne, and consequently the peasant's idea of a fine house is one in which each beam in the side wall has its ends resting on beams of the end-walls and the masonry intervals are of less width than the beams; this style of architecture, which is locally known as *kát-ki-kuni*, or "timber-cornered," is very pretty, but if universally adopted would cause a severe drain on the forests. The ground floor has no windows and is almost invariably used for stalling the cattle; it sometimes contains separate closets for calves and also compartments for storing grain, the latter reached from the first floor through a compartment in the

Village sites and houses.

ceiling. The ceiling is of clean wooden planks which from the floor of the second storey, generally a granary and store-room lighted by narrow, unglazed windows. Above this is the third storey or second floor, immediatly under the roof in which there is a rude chimney hole for the escape of the smoke from the stone slab placed in the middle of the room to form the hearth. Here the family live and sleep, and also cook and eat their meals. The accommodation on this floor is considerably extended by the addition of a wooden balcony protruding from it on one or two or on all four sides; the floor of the balcony is on the same level as that of the room and consists of long planks resting on horizontal props projecting from the walls. This balcony is the nursery or play-room of the children, who sprawl about upon it without apparently ever coming to any harm even when there is nothing along its edge to keep them from rolling over. Ususally, however, the outer edge of the balcony is enclosed by upright planks which meet the eaves, and the balcony thus becomes a series of extra rooms and closets, so that a large family can be comfortably enough lodged on the top storey of the house. The effect of this closed in balcony immediately under the roof is to give the building a top-heavy appearance, but the structures are quite substantial. It is through the balcony generally that a house is entered by means of a rough ladder outside the wall; the ladder usually consists of a log with notches cut in it, but in the better class of houses is replaced by a substantial wooden staircase. Within access is had from the top storey to the granary on the first floor by means of a trap-door. Such is the general type of a Kúlu house, but it is subject to numerous local variations. In upper Kúlu the first floor granary is often omitted and the house consists of two stories only: in Saráj massive houses of four or even five storeys are to be seen in places. Round the house is a yard paved with flat slabs and enclosed by a low dry-stone wall; it is used as a threshing-floor and also for oil-pressing, rice-husking and other domestic purposes. An ordinary sized house is sufficient to accommodate the proprietor of an average holding and his family and to harbour his cattle and his grain. A larger proprietor, however, requires in addition one or more cattle-sheds and barns or combined cattle-sheds and barns. These are sometimes like houses on a small scale and often develop in time into dwelling houses; sometimes they are of distinctive build entirely open in front so that the gathered corn may benefit by the wind and yet be protected from the rain. Nearly every house has several bee-hives let into its walls in the shape of square boxes with an orifice on the outside of the wall for the bees to come and go by and a moveable lid or door on the inside by means of which the honey is extracted when the bees have been expelled through the orifice, generally with little execution, by sulphur fumes. No skilled or expensive labour is required for the construction of a house. Such timber as is necessary a landed proprieter is entitled to obtain free from

Chapter III, B.
Social and Religious Life.
Village sites and houses.

the forest and he cuts it up in the forest alone or with the help of some friends; other friends help to carry or drag it thence to the village and their only recompense is their food when so employed and similar assistance for themselves from the house-builder when they require it. The only labourer who receives a cash wage in addition to his board is the mason or *thávi* and he is generally content with a fee of Rs. 15 or Rs. 20. Houses sell at prices varying from Rs. 100 to Rs. 300. In upper Kúlu the villages are few and large: in Saráj they are smaller and more numerous. The higher sites in a village used to be appropriated by the higher-caste residents, but this custom is not now at all universally observed.

Food.

The daily meals of the Kúlu people are during the greater part of the year two in number only, breakfast *(kulár: kulári)* at 8 or 9 A.M. and supper *(bigali, baili)* at sunset. In the summer when the days are long a light mid-day meal of wheat or barley bread *(dupuru)* is eaten in addition. The staple food of the people consists of cakes or *chapattís* made of barley flour in the summer and of maize or *kodra* or buckwheat flour in the winter, according as the elevation permits the cultivation of the better kinds of grain or not. Wheat flour is also eaten, but is considered as rather a luxury, and most of the wheat is sold to pay the revenue. Poppy-seed is sometimes added to the cakes to flavour them. They are eaten with curds *(chhas)* both at the morning and at the evening meal. Curds almost entirely take the place of *ghi*, which is manufactured only for sale. The curds are churned in an earthern vessel and once made are kept going without the vessel being ever cleaned out; the new milk morning and evening is poured into it and churned up along with the old curds. *Sariára* is made into a thin sort of porridge. Rice is a common article of food in the Kothís in which there is much irrigated land; elsewhere its place is taken as *bhat* by *chíni* and *kangni*, the former of which is nearly equal to it in quality; the *bhat* boiled with water and curds is called *sídhu*. Peasemeal made from *másh* or *kulth* is kneaded into balls, which are cooked by being steamed over a vessel of boiling water. A favourite dish at harvest time is parched Indian corn or wheat, sometimes mixed with hemp-seed. Meat is seldom eaten except at great festivals and once a month or so in a well-to-do family. In places where much hemp is grown for fibre the seed is eaten.

The density of population in Inner Saráj has already been noticed, and there the grain produced is scarcely sufficient to supply food for the people. None is sold, and a considerable quantity is annually imported from Kúlu. Money to procure it is obtained by the sale of opium and in other ways which will be noted hereafter. At the beginning and again at the end of the winter numbers of Sarájís may be met on their way home with loads of grain bought in Kúlu on their backs. They come from outer as well as from Inner Saráj for this purpose, but those

Chapter III, B.

Social and Religious Life.

Food.

from the former *wazíri* are generally in quest of Indian-corn only, which is, for reasons difficult to understand, scarce in their part of the country. Of such old standing is this annual movement of grain importers that they have a special designation—*basáju*—in the local dialect: the *basaju* besides bringing home sufficient grain for his own wants is generally able to compensate himself for the trouble of his journey by disposing of a portion of his load at a profit to some of his neighbours.

Horse-chestnut flour is consumed in every village where the nuts can be obtained, and great care is bestowed by the women on its preparation. Each nut is crushed flat separately on the stone thrashing floor by a blow from a wooden mallet. The crushed kernels are separated roughly by hand from the shells and thrown into a sieve. The finer flour which passes through the sieve is first dried in the sun on the house top, then washed carefully in a wooden trough to remove grit, and then finally dried again, and is fit for use. This product is called *sík :* it is a fine, snowy white, flakey flour, and by no means unpalatable. The remains of the kernels which fail to pass through the sieve are soaked in a *kilta* beneath a spout of water and then dried; this coarser flour is called *jím*. It is more gritty than *sík*, but not inferior in taste to buck-wheat. In some of the poorer villages, in Kothi Sehusár, the hard wild medlar *(shegal)* is used for food. The fruit is forced into a state of rotten ripeness by being kept some time under hay or straw on the threshing floor, is then dried on the house top, and afterwards pounded, to be eaten in porridge along with *sariára* or mixed with barley flour in cakes. The acorns of the *kharshu* oak *(Quercus semicarpiolia)* are in seasons of scarcity prepared for food in the same manner as horse-chestnuts. Other products of the forest which lend variety to the daily fare are mushrooms, several kinds of roots and herbs, the edible fern, and the fruits and berries that have already been noticed in Chapter I. One kind of mushroom *(sunehru)*, found in the spring, can be dried and kept for use for a year. During the rainy season there is an immense variety of mushrooms, and even such as grow on tree-trunks are eaten, though those found on certain trees are said to be poisonous; the poorer people living in the neighbourhood of Sultánpur, the chief, or rather the only, town in Kúlu, make a little money by gathering and selling the edible ones. A root or fungus called *kaníphra,* is gathered in considerable quantities in deodar forests at mid-winter. A favourite wild herb is *phaphru*, the leaves of which are eaten as a vegetable. The edible fern (*lingrí :* young bracken [?]) is also eaten as a vegetable, and is pleasant even to a European palate in a curry.

For food on a journey there is nothing in the opinion of a Kúlu man to compare with *satu*, which is flour made from barley-grain cut before it is quite ripe, and parched upon a flat stone laid over a fire-place. A handful of *satu* kneaded with cold

Chapter III. B.

Social and Religious Life.

Food.

water into a ball makes a tasty enough meal for a hungry man, and contains sufficient food power to keep him going for a long day in the fields or on the road. These balls (called *pindal*) form the mid-day meal when *dupuru* (baked bread) is not procurable.

Other articles of food are potatoes, which are boiled and then swum in *ghi* or oil stirred with a sprig of *pharu* (a wild herb like assafœtida), yams (*kachálu*) which are browned over the fire; and the dried leaves of buckwheat and of mustard plants (called *shakeo* and *khapi*, respectively) which keep for a long time and supply vegetable food even in the depths of winter. A special garden crop of mustard is grown in the autumn to provide *khapi* in addition to the spring crop sown to produce seed and oil. *Chilrás* are flat cakes of flour kneaded with water, baked brown on a flat iron pan or "girdle."

The inhabitants of the Saráj tahsíl, with the exception of a few who have acquired a taste for country spirit during visits to Simla or to the plains, drink no kind of intoxicating liquor. The people of Wazíri Rúpi are equally temperate, though in that part of the sub-division a mildly intoxicating, but very refreshing, infusion of hemp-leaves *(bhang)*, violets, and sugar is occasionally indulged in at fairs. In the three remaining *wazíris* of Kúlu Proper, towards the source of the Beás, there is much drunkenness, and the favourite drink is a hill-beer of which there are two kinds, *lugri* or *chákti*, and *sur*. The former is made from rice, fermented with *pháp*, a kind of yeast which is imported from Ladák or Baltistán, and the composition of which is a trade secret of the brewers, who, nearly all of them Ladákis or Láhúlis, are thus able to keep the roadside public houses and the drinking-tents at fairs in their own hands. Four measures of rice are mixed with four equal measures of *pháp*, and to the mixture is added the same bulk of water; the whole is sufficient to fill a large earthenware vessel in which it is allowed to remain for four days; the liquor is then strained off, and will keep good for eight days; it is acid and sickening, and an acquired taste is necessary for its appreciation. *Sur* is the "table beer" of the country, brewed by the people in their own homes, and is made in the same way as *chakti*, but with *kodra* millet instead of rice, and a ferment called *dhíli* instead of *pháp*. Dhili is a mixture of *satu* and various herbs kneaded into a cake without any admixture of water, and kept warm below a layer of barley straw for twenty days or so, when it begins to smell; it is then dried, and is ready for use.

The habits of the people in regard to food are largely affected by local influences. The flesh of the pig is eaten only by low-caste families, and only by them to any great extent along the Satlaj: in Upper Kúlu pigs are kept only in a few places. Though pheasants and game are lawful food, fowls are eschewed everywhere except in the valley of the Sarwari, where

Chapter III, B.

Social and Religious Life.

Food.

they are kept in large numbers and freely eaten by all classes except perhaps Brahmins. In the same valley the use of tobacco is forbidden, but by way of counterpoise *chákti* and *sur* are drunk to excess. Metal vessel and dishes are now generally made use of; platters of rhododendron wood were formerly used by all classes, but are now to be found only among the low caste people of Outer Saráj.

The peasants are not very hospitable to one another, and when any one has to pass the night away from his home he takes care to have a provision of *satu* along with him. But on a great occasion the family stores are freely indented on, and at a wedding in 1889, in a well-to-do family, the feast consisted of eight sheep, four goats, twenty maunds of rice, thirty-two maunds of wheat, and 100 seers of *ghi*.

Dress.

The people are well and comfortably clad in homespun cloth made from the wool of the flocks that abound in their hills. A single blanket, white, or white checked with red, or black and white chess-board pattern, is the only garment worn by a woman, but it is so carefully and neatly adjusted, pinned at the bosom with a solitard pin and gathered in by a sash at the waist, that while showing gracefully the lines of the figure it forms a complete and modest robe covering the arms, the body, and the legs to below the knees. Socks or stockings are luxuries, but woollen gaiters are occasionally worn. It is to her head-dress that the Kúlu woman devotes all her arts of coquetry. The young girls go about bare-headed with their hair plaited into long pig-tails hanging down their backs, and sometimes length-ened by the addition of cotton thread for ornament only, be it said, for the contrast between hair and thread is too apparent to deceive. Older girls twist the pig-tail into coils arranged on the tops of the head, with a coquettish little cap perched just above the temples or sometimes a larger cap crown-ing the coils instead; but the favourite head-gear is a coloured kerchief, pink or blue or violet, confining the whole of the hair bound tightly above the temples and over the head so as to show the whole of the brow, and tied in a knot at the back of the neck. The whole is prettily set off by a silver ornament which secured to the centre of the kerchief on the top of the head supports a pendant hanging over the forehead, and two strips of dainty filigree work, which, drooping over either temple, are attached to rings in the ears. Great bunches of silver ear-rings are worn, and two nose-ornaments of gold, one a leaf-shaped pendant *(bulák)* carried by both maids and wives, but never by widows, and the other a plain large ring, the distinguishing mark of a married woman. The throat is often loaded with necklaces: one or two bracelets adorn each wrist; and silver anklets, sometimes plain and sometimes curb-chain pattern, are peculiar to certain localities. The full show of ornaments is only exhibited at fairs and feasts, and women who on account of

Chapter III, B.
—
Social and Religious Life.

being in mourning are unable to wear their jewellery sometimes hire it out for small sums to others to wear upon such occasions.

Dress.

A man's dress consists of a loose woollen tunic, white, gray, or brown, girt in at the wrist with a sash. Loose woollen trousers, gathered in tight at the ankles, are added in cold weather or on gala occasions, but are often dispensed with on hot days or when hard work is required. A white or checked blanket like a plaid lends something of the picturesque to this loose fitting costume: it is worn round the chest, the ends crossing at the back, and then brought forward over the shoulders from which they would hang down to the thighs were they not secured each by a large pin to the portion of the plaid crossing the chest and then flung back again over the shoulders. Between the two pins hangs a neat steel or brass chain supporting a bunch of small surgical instruments, a probe, a lancet, a pair of pincers and similar contrivances for operating on sheep and cattle. Otherwise no ornaments are ordinarily worn except occasionally a necklace or an amulet, or a charm in memory of a deceased relative. The head-dress is a round black cap, not unlike a Scotch bonnet, with a stiff edging, sometimes red and sometimes ornamented by means of silver pins with broad carved heads stuck in it; on festival days too plumes of *munál* crest are worn by such as are the fortunate possessors of them. In Outer Saráj *pagaris* are very generally worn, and also white cotton caps. Shepherds tending their flocks prefer a large conical woollen cap with flaps like a night cap. Nearly every man carries a long cylindrical basket on his back to hold the wooden spindle and the wool with which he spins worsted as he walks along; and a flint and steel, with a small spindle-shaped wooden box for holding tinder, hang from his sash, for though lucifers have penetrated to Kúlu the older contrivance is more trusworthy in wet weather.

Both sexes generally go shod, some with leather shoes, but most with grass shoes plaited in their homes. A superior kind is made in Outer Saráj, the uppers of which are made of hemp, and the soles of nettle fibre.

All are fond of flowers, and on festival days wear garlands round their necks and put bunches in their caps or in their hair.

Forms of marriage in use of Kúlu.

Though early betrothals are common, marriage does not often take place until the parties are of an age to cohabit. The betrothal ceremony is a simple one; a visit from the father of the boy to the father of the girl with some little presents, and an exchange of promises, the girl's father agreeing to part with her in consideration of receiving a certain sum of money from the boy's father. The marriage ceremony is more elaborate, but may be and is very much curtailed on occasion, and it is difficult to say what are the essential parts of it. The

Chapter III, B.

Social and Religious Life.

Forms of marriage in use in Kúlu.

bridegroom usually goes with some relatives and friends to the bride's house to escort her to his father's house. The bride's parents have a feast ready for them, but do not often go to the expense of killing a sheep or goat for it; if the distance is too great for the party to return with the bride the same day, they spend the night at the bride's parents' house. Before they start on their return journey the girl receives a present of articles of jewellery from the groom. Worship of Ganesh is sometimes performed at the bride's house before the departure of the bridal party, the *parohit* of the girl's family officiating and the young couple being the only worshippers. On arrival at the bridegroom's house worship of Ganesh is repeated, but the officiating Brahman is this time the *parohit* of the groom's family. Another ceremony performed at both houses is called *lái lúi*: the young man's plaid is tied in a knot with the bride's *dopatta* and the two garments knotted together are carried round the altar on which the worship of Ganesh has been celebrated. A vessel of water is consecrated and the *bálu* or nose-ring (which corresponds to the wedding-ring among Christians) is solemnly purified. The young couple and the guests, or at any rate the members of the bride's escort, receive the *tíka* mark on their foreheads generally from the hands of the bride. Then follows the marriage feast, for which a goat is slain in sacrificial fashion by a specially selected guest, and a present of goat's flesh is sent to the *negi* or headman of the *kothi*.

Relations between the sexes in Kúlu.

Polygamy is more common than would appear from the Census returns of 1891, which show only 1,090 married women for every 1,000 married men (excluding widows and widowers), because polyandry is practised in places, but still it is the exception rather than the rule for a husband to have a plurality of wives. The Kúlu woman rules her husband and she likes to rule alone. It is a very common proceeding at a betrothal to bind the future bridegroom by a written agreement not to take another wife unless his first proves barren or becomes maimed. Armed with such a document, and fully conscious of her value to her husband as a field worker and a domestic drudge, as well as a mother of children, the woman is mistress of the situation, for if her husband proves distasteful to her, there is nothing to prevent her from eloping with a handsome neighbour more to her fancy, and there is no lack of bachelors* ready to tempt her whom the free open-air life of the hill people gives her plenty of opportunities of becoming acquainted with. It is true the injured husband may set the criminal or civil law in motion against them, but if he does, one of the three neighbouring Native States, Mandi, Suket or Bashahr, offer the runaway couple an asylum where there is no extradition in such venial matters. Usually, however, the husband takes the matter philosophically and for a consideration, varying

*Single 5,091: married 4,423; widowed 486: per 10,000 males (Census of 1891).

Chapter III, B.
—
Social and Religious Life.
Relations between the sexes in Kúlu.

from Rs. 30 to Rs. 100, yields up his right to his wife to the seducer and seeks a fresh mate elsewhere.

Chastity, in short, if regarded as a virtue at all, is by no means considered a duty. Widows and even unmarried women who have not been given away in marriage in their youth by their parents are very much averse to shackling themselves with marital ties. They are fickle in their affections and knowing the facility with which, owing to their usefulness as workers in the fields, they can find protectors and employers from time to time, they prefer entering into temporary alliances which can be shaken off at will to going through the ceremony of marriage which is binding for a lifetime. A widow who has inherited a life interest in her husband's property is the less anxious to change her condition in that by marriage she forfeits the property, whereas Kúlu custom offers no objection to her taking a partner to live with her so long as she does not marry him or leave her deceased husband's house. A widower, on the other hand, has every inducement to marry again; he married originally because of the necessity of a wife to till his land, and the necessity continues after he has become a widower, while it is his interest to bind the mate he takes unto himself in such a way that if she leaves him he can at least by setting the law in motion obtain some compensation. While the number of widows therefore is 1,404 per 10,000 females, the number of widowers in each 10,000 males is only 486. In the Sarvari valley it is common for a bridegroom elect to serve for his wife when he or his father is unable to pay the consideration fixed at the time of the betrothal. He contracts to work as a farm labourer in his father-in-law's house for a period of three to seven years, at the end of which the marriage ceremony is performed, though it has generally been anticipated with the full consent of the parents. It is not uncommon in the Sarvari valley to pay off other debts also by labouring *gháli* for the creditor, who provides food and sometimes clothes as well for his debtor servant. If clothes are not given, it is usual to write off Rs. 10 per annum against the debt on account of the labour.

Polyandry is common throughout Saráj, and in parts of Wazíri Rúpi, and is the rule among the inhabitants of the isolated Malána glen in the Kúlu tahsíl. These localities are the most congested in point of population in Kúlu Proper, the grain produced in them is insufficient to afford food to the people, and a certain amount of corn has to be annually imported into them, so the practice may owe its origin to prudential reasons. If so, it may be doubted whether it will ever disappear. It is also doubtful whether, as has been asserted, the people are at all ashamed of it; they certainlly are at no pains to disown the existence of the custom when questioned about it. It has been well described by Sir James Lyall as "a community of wives among brothers who have a community

Chapter III, B.

Social and Religious Life.

Relations between the sexes in Kúlu.

of other goods." If the brothers and their joint family after them remain in community the question of succession presents no difficulty, but if any of the brothers or any of the sons wishes to separate his estate from that of the others a puzzling problem may be raised for solution by the Law Courts. The rule governing such cases according to custom has been variously stated. It has been said that the woman is considered the wife of the eldest brother, and all the children are considered his children. According to another account the woman is allowed to state which brother is the father of her child, and the succession is in accordance with her allegations. But the rule of inheritance which seems to be generally accepted is that of three or more brothers who possess one wife in common, the eldest is deemed the father of the first-born son, the second brother the father of the next born, and so on, so much so that even where there was strong reason to believe that the paternity was otherwise, this rule has been known to be adhered to.

Legitimacy and rights of widows and daughters.

The rules of succession in an ordinary family were stated as follows by Mr. Lyall in 1871, and the cases decided by the Courts since then have not brought to light any change in the local custom:—

"The children of a Brahman and Rájpút by a Kanet wife are called Bráhmans and Rájpúts; the term Ráthi is often added as a qualification by any one pretending himself to unmixed blood. In the absence of other children they are their father's full heirs, but in the presence of other children by a *lári* wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth; but the limit seems rather vague in practice. The rule of inheritance in Kúlu among all tribes at the present day is *pagvand*, or, as it is here called, *mundevand*, that is all legitimate sons of one father get an equal share without reference to the number of sons born of each wife or mother. Among the Kanets and the lower castes the custom hitherto has been that every son by a woman kept and treated as a wife was legitimate. It was not necessary that any ceremony should have been performed. If no one else claimed the woman, and she lived with the man as a wife, the son born from such cohabitation was legitimate. In the same way among the same classes a *pichlag*, or posthumous son (called *ronda* in Kúlu), born to a widow in the house of a second husband is considered the son of the second husband; and a widow cannot be deprived of her life tenure of her husband's estate for want of chastity so long as she does not go away to live in another man's house. It appears to be a general idea in Kúlu that a father could, by formal deed of gift executed in his life-time, give his estate to a daughter, in default of sons, without consent of next of kin. It is doubtful also whether a distant kinsman (say more than three or four generations apart) could claim against a daughter without gift, and it seems

Chapter III, B.

Social and Religious Life.

sometimes allowed that a *ghar jowái*, or son-in-law taken into the house, becomes after a time entitled to succeed as a kind of adopted son without proof of gift."

Birth and death ceremonies.

On the birth of a male child there is a feast, and a present is made to the headman (the Negi) of the *kothi*. The child is christened some time within the year following, and is then produced in public, and there is another feast. It is a common custom in Outer Saráj to give two brothers names that rhyme.

A corpse is burnt ordinarily on the day following the death ; before the cremation it is covered with a cloth, and the musicians play. If the deceased is of good family his ashes are taken at once to Hardwár, whatever the season of the year: otherwise they are kept till the winter, when a party is made up to convey to the Ganges the ashes of all who have died in the neighbourhood during the summer. The formal funeral ceremonies (the *gati*) are performed on the tenth day after death, when the deceased's clothes are divided among the officiating Brahmans and the *kamhárs* who provide the earthen pots for the funeral. On the thirteenth day (*Páchí*) a goat is sacrificed and is eaten at a feast by the relatives of the family. The *Kanets* of the lower class (the Ráos) perform all these ceremonies on one day, the third after the death. In some places it is usual after a cremation to make a small foot-bridge over running water somewhere in the neighbourhood to help the passing of the soul of the deceased. On the fourth anniversary of the death the *chaubarkha* feast is celebrated, and until then the widow, if faithful to the memory of the dead, should remain in mourning and refrain from wearing her ornaments ; she is forbidden for ever to wear again her gold nose-ring and *bulák*.

Religious ideas.

The whole population is returned as Hindu, with the exception of 593 Mussalmáns and 55 Christians. The Mussalmáns are settlers from Ladák and from the plains, most of whom follow trades in the town of Sultánpur ; the Christians include in addition to officers and planters a number of Native Christians from the plains settled by the Rev. Mr. Carlton of the American Mission on land in Outer Saráj.

The religion of the so-called Hindús of Kúlu is not the orthodox worship of Shiv or Vishnu. It is true there are a number of stone temples sacred to Shiv, but it is doubtful whether any of these date from an earlier date than that of the importation into Kúlu by Rája Jagat Singh of the idol Rughnáth, which probably symbolized the adoption by the Rája of the orthodox Hindu faith. From the same or a subsequent time probably date also the small temples or shrines to Vishnu which are in the custody of *bairágís* and *gusáins*. But these are not the gods of the Kúlu people. Nearly every hamlet has a divinity of its own, though sometimes the same one may be shared by several hamlets, and sometimes a portion of a village

Religious ideas.

may possess one to itself. These divinities (called *devta* or *devi* according to sex) bear, some of them, the names of Hindu *Rishis*, but appear for the most part to be peculiar to the mountains. Some came, according to the fable, from Kashmír, driven thence, and from various countries where they sojourned, by their horror at the wickedness of mankind, until at last they found a refuge in Kúlu, which was uninhabited, until the *devi* Hirma populated it. Others are snake-gods, as would appear from the termination Nág affixed to their names, and from the earrings of snakes on the woodwork of their temples, but these do not seem to differ in any essential particulars from the other *devtás*. They are believed to dwell on the mountain tops, each *devta* and each *devi* having his or her favourite haunts, and they hear the prayers of their worshippers from these heights and are not forgetful of their interests. They have their own concerns to attend to as well, however, love-making, quarrelling, marrying and giving in marriage—and a *devta* has even been known to die of inanition.

There is a standing feud between the snake-god Kálinág and the *devta* Naráyan, because the former ran away with the sister of the latter in the olden days, and Naráyan, has never become reconciled to the match ; consequently whenever a fair is held in honour of Kálinág there is a fight on the mountain top between the two enemies, and afterwards the top of the ridge on the right bank of the Beás and the deodar grove at Arámag in the Sarwari valley are found strewn with iron arrows. The visible manifestation of the god to the villagers is in the form of an idol, which when not animated by the real presence of the *devta* is kept locked up in the temple or in the house of a peasant, who is glad to be honoured by such a distinguished guest.

The idol is profusely ornamented, and is constructed mainly of the precious metals. It is a collection of a number of fairly carved faces affixed in rows one above the other to a large convex copper-plate, which is unseen, being generally concealed by flowers strewn over it, and which is placed in a sloping position in a high-backed chair without legs, attached to two long palanquin poles and draped with silks and cloths. Attached to the top of the copper-plate and standing well above the top of the chair is an umbrella-shaped ornament of gold or silver known as the *devta rá chhátar*. In the case of the *devtás* of Saráj a dense canopy of black *yák* tail hair is interposed between the top of the copper plate and the *chhátar*. The *devta's* faces, known as "*mohr*," are sometimes of brass, generally of silver, and occasionally of gold. They are life-size representations of the human face. There may be 6, 9, 12 or 16 faces arranged in rows of two, three or four. They all present the same placid expression, and, though fairly carved, are not works of high art. The largest and finest of the Kúlu *devtás* is *Bijlí Mahádev*, a very handsome piece of workmanship. A female idol or *devi* is generally adorned with ornaments such as are worn by women, but made on a very large scale.

Chapter III, B.

Social and Religious Life.

Festivals.

The occasions when the idol is animated by the presence of the god are celebrated by fairs and festivals attended by all the worshippers of the god and also by visitors from outside the village, so that the social life of the country is closely interwoven with its easy-fitting religion. The first appearance of the *devta* for the year is not earlier than the commencement of summer, about the beginning of Jeth (or middle of May), when the Rabi crop of wheat and barley is ready for the sickle and the young rice is getting big enough to be planted out in the fields. The idol is carried out of his temple by the priests and attendants, and his band of musicians accompanies, blaring uncouth music from drums and kettle-drums and trumpets and is carried to the village green, where perhaps a few guests await him in the shape of idols brought from neighbouring villages with their escorts of attendants and musicians and worshippers. All the people are dressed in their best and profusely decorated with flowers; shop-keepers have set up gay stalls for the sale of sweetmeats, toys, and knick-knacks; and somewhere in the back-ground (if the fair is in upper Kúlu) will be found tents where lugri and country spirits can be procured. The *devta* dances, oscillated up and down in his chair by his carriers who of course are under his influence, and sometimes one of his guest gods or goddesses dances alongside of him, and the pair of them exchange grotesque bows and caresses. The contagion extends to the men in the crowd or to such at any rate as are expert dancers: they join hands and form a ring, the god and his musicians in the centre, and circle round with a graceful step, shouting the words of the airs which the bandsmen are playing on their uncouth instruments. Faster and faster grows the dance as evening approaches; new dancers are always ready to take the place of those who drop out fatigued; and the merry revel goes on from early afternoon till dusk when the idols return to their temples. The women with their gay head-dresses form bright groups of spectators on the hillside close to the green which is terraced into tiers of stone seats for their accommodation. In the Kúlu tahsíl they scarcely if ever join in the dance, but in Outer Saráj they form a ring separate from that of the men and in Inner Saráj sometimes they join the men and dance in the same ring with them. But everywhere it is only the agriculturist classes, Brahmans and Kanets, who are admitted to the charmed circles, low caste people are strictly excluded, and sometimes outsiders, even of the higher castes, if not worshippers of the god, are not allowed upon the green.

Nearly every hamlet has at least one fair during the summer, and as some care seems to be exercised to prevent adjacent hamlets having their festivals on the same day there is an almost continuous succession of fairs during the summer months. One of the largest is that which takes place at Banjar, the headquarters of the Banjar tahsíl in May. It is the only one at

Chapter III. B.
Social and Religious Life.
Festivals.

which business of any importance is transacted, and forms a market for the sale of sheep and goats attended by butchers from Simla and by Garhwális and others who wish to buy goats as pack-animals.

The god can, if necessary, be invoked on other than those special occasions. Thus at reaping time if an agriculturist wishes to propitiate him he causes the idol to be brought to his field before the last load of corn is cut, and to be danced in the manner already described. This ensures a good return of grain. Of course, to secure this privilege, it is necessary to feast the attendants of the god.

Once a year there is a great parade of all the *devtás* of Kúlu in honor of the god Rughnáth at Sultánpur, the ancient capital. In olden days they were brought in by the express command of the Rája, who seems to have been lord paramount of the gods as well as of the men of his kingdom, and this subservience of church to State still continues in the neighbouring independant State of Mandi. Doubtless it is based on the fact that the temples of the *devtás* possess endowments of land revenue which were held at the king's pleasure. The revenue of about one-seventh of the cultivated area of Kúlu is alienated in this way, but now that it is held during the pleasure of the British Government the *devtás* are not so careful to pay their annual homage to Rughnáth as formerly, especially if the time fixed for it, which nearly coincides with the moveable feast of the Dasera, happens to interfere with the harvest operations of their worshippers. There is generally a fair attendance however, the followers of each particular idol do their best to show to advantage, and every banner, trumpet and drum that is available is put into requisition. The fair goes on for nearly a week; and for several days before it commences, all the roads leading to Sultánpur are thronged with gaily-dressed crowds of men, women and children, bearing in procession the god of their own hamlet. On arrival at the plain near the town encampments are formed, and shortly after the various adherents of particular shrines begin marching about, and parade all their magnificence as a sort of preliminary spectacle and foretaste of what will be done on the opening and the final days of the entertainment. The devotees attached to the Rughnáth shrine have not in the meanwhile been idle, and by the morning, when the fair really commences, the *rath*, or wooden car, which lies in the plain all the year round, has been provided with wheels, and liberally ornamented with coloured cloths and flowers. All being ready for its reception the idol is placed on a species of seat inside the framework. All local deities are now brought up, with such addenda of pomp and music as are procurable, and are arranged round the central figure. The high priest then steps out in front, and with every appearance of extreme devotion prays to the god, and sprinkles water before the shrine; and the leading men of Kúlu, headed by the

Chapter III, B.
—
Social and Religious Life.
stivals.

representative of the old sovereigns of the country, walk rapidly three times round the *rath* amid the incessant bray of the trumpets and beating of cymbals and tom-toms. Stout ropes are next attached to the lower timbers of the *rath*, which is borne along for a few hundred yards by an enthusiastic crowd, preceded and surrounded by all the smaller gods, to a place where a canvas tent has been put up for the accommodation of Rughnáth during the five days of the fair. During the next three days the *devtás* pay visits to one another, and otherwise occupy themselves, and the large green plain is covered with circles of men dancing round their idols in the same manner as they do at the local fairs already described, and with groups of brightly dressed women from all parts of the sub-division. Towards dusk, when the worship of all the gods is celebrated simultaneously with the usual noisy accompaniments of drums and trumpets, the din is immense. Nor does night bring repose, for the broad harvest moon diffuses a light almost as brilliant as day, and the Sarájis, who are the best and also the most indefatigable dancers in the sub-division, carry on the dance even after their *devtás* have retired for the night. It is not till the small hours that the crowd gradually disperses, and the plain becomes dotted with sleeping figures wrapped in their blankets on the bare ground. On the last day of the fair the triumphal car of Rughnáth is again brought into requisition to carry the idol escorted as on the first day by the *devtás* down to the top of the high bank overlooking the Beás; a buffalo and a few smaller animals are decapitated below on the margin of the river, and a figure representing Lanka is beheaded to celebrate the triumph of Rughnáth (Vishnu): then the car is dragged back across the plain as near as possible to the bank of the Sarwari stream, across which the idol is carried in a pretty little wooden palanquin to his temple in the palace of the old Rájás. By an early hour the next morning all the *devtás* with their followers have dispersed to their hamlets. When the fair falls as late as the middle of October (it varies between that date and the latter half of September) an additional interest is lent to it by the presence of picturesquely clad Yarkandis and Ladákis who have just finished their long journey from Central Asia with ponies and *charas*, silks and carpets for sale in the plains. The large concourse of people enables these to do some trade on the spot, and a good deal of business is also done in the sale of shoes, brass and copper vessels, cloth and jewellery.

The god Rughnáth makes another public appearance once a year when he emerges from his temples to be bathed in the Beás at the Pipal Jatra, which is held in May. The attendance at this, though fairly numerous, is not very large.

After the Dasera few fairs are held in Upper Kálu, but some large ones take place in Outer Saráj in November. The largest fair of that Wazíri, however, is not annual but triennial, every

Chapter III, B.

Social and Religious Life

Festivals.

fourth one, that is the fair occurring at the end of each period of twelve years, being on a very large scale. It is held in honour of *devi* Anbka. A curious custom in connection with it is the descent of a man down a rope suspended over a precipice. Under British rule the cliff down which the descent is made has been changed so as to reduce the danger attending the performance of the feast, but the Beda who has to slide down (it is the Beda caste which supplies the acrobat, and they regard it as a privilege) still takes care to manufacture his own rope. Custom requires that he shall make it on the village green at Nirmand, the hamlet where the fair is held, and shall fast from everything but milk and fruit while making it. During the night the rope is kept for safety in a hut made for the purpose, and care must be taken to prevent an unclean animal from touching it, such pollution necessitating the sacrifice of a sheep. The Beda is naturally careful to prevent rats from coming near it, for a gnawed rope might imperil his life, and he is allowed to have a cat with him in the hut.

At the religious festivals celebrated during the winter and spring the image of the *devta* is not, as a rule, produced. The chief of these is in the Kúlu Tahsil and is called Koli-ri-Diáli, but does not appear to have any connection with the Diwáli of the plains, and is celebrated not in November like that festival but some time in the latter half of December. During the evenings preceding it the men in each village meet on the village green and sing indecent songs till a late hour, when a chorus in honour of *devi* Hirma is shouted, and then with three cheers given in English style all disperse to their homes. The men stand in a circle and dance slowly as they sing, and occasionally the circle whirls madly round, each man tugging his neighbour towards the inside or the outside of the ring till some one gets exhausted, and lets go, with the result that all are sent sprawling. On the evening of the festival lighted torches are shown at every house, in every hamlet up and down the Beás valley for an hour or two, and the effect is very pretty. The signal for the commencement of the illumination is given from the old castle at Nagar, which is one of the most central land-marks of the valley, and is caught up at once by the villages on the opposite side of the valley, and flashed on up and down the valley and from side to side. Two days after the Diáli there is a fair at Nagar, at which a sort of Calendar for the year is recited with other verses of an indecent character in the forenoon while in the afternoon a very long straw rope is dragged down from the village towards the river by two parties of men, one holding one end of the rope and the other the other: these parties represent different portions of Nagar, and the ceremony is said to commemorate the destruction of a great snake or dragon which once appeared and ravaged the country side.

Chapter III, B.
Social and Religious Life.
Festivals.

The first of Mágh, the month in which this festival falls, is observed by the Brahmins as a high feast day, and on it and on the following days it is customary for a family to send presents of light cakes of rice flour to the female members of it, who have married and settled down at a distance from the family home. In the month of Phagan fairs are held in the high-lying villages, at which a rude sort of farces of an indecent character are performed, the actors wearing large wooden masks. The moonlight nights of Chetar are more pleasantly spent; the women then meet upon the village green, and it is their turn to dance and sing while the men sit by and look on. There is no accompaniment of drum or trumpet to interrupt the melody, and the gestures and action with which the women illustrate the words of the songs are modest and pretty. On the night of the first of Baisakh in Saráj a bonfire is kindled on some prominent place near the village in the name of Naráyan, the Creator, and the men and women dance round it in separate rings to the usual instrumental accompaniment, but there is no singing.

Besides the *devtás* there are other beings who must from time to time be propitiated, but who do not generally possess temples. The woods and waterfalls and hill-tops are peopled by *jognis*, female spirits of a malignant nature; the gray moss which floats from the branches of firs and oaks in the higher forests is "the *jognis'* hair." The *jogni* of Chul, a peak of the *Jalori* ridge, sends hail to destroy the crops if the people of the villages below fail on an appointed day to make a pilgrimage to the peak and sacrifice sheep. There are higher peaks which are dwelling places of the Hindu god Shiva, but pilgimages to these may be undertaken only by the pure in heart. Each dwelling has its household god *(kálka)* who resides in a little ark of deodar wood kept sometimes on the roof, sometimes indoors or in the projecting verandah, and occasionally sacrificed to.

But it is to the *devta* or *devi* that prayer is made for rain, for fine weather, for a good harvest, or for the removal of cattle plague. A man who has a special request to make of the *devta* makes an offering of a small iron trident, which is stuck into the woodwork in front of the temple or into the trunk of a deodar tree which is supposed to be favoured by the god. Sometimes a post with a grotesque face carved on it is kept for this purpose, and is to be found studded with these toy tridents. When the *devta* has granted a prayer for something of great importance, such as the birth of a child or recovery from a severe illness, the votary gives a feast or *jágrá* at the temple in honour of the god. The *devta* is also invoked by way of oracle during his appearances at fairs and *jágrás*. The mouth-piece of the god is his *gur* or *chela*, who on such occasions, stripped half naked, lashes himself with iron chains, and gasps out answers to the questions asked by the pious worshippers around, sometimes

Chapter III, B.

Social and Religious Life.

Festivals.

interrupting the responses to burst out into a passionate homily on the wickedness of the people with an exhortation to them in the name of the *devta* to mend their ways. Such exhortations are called forth by temporary neglect of the temple by the worshippers, but though they may at times profess contempt for their gods the people have at heart a deep respect and fear for them. At Phangni *jogni's* command, smoking, wearing leather and the use of bedsteads are forbidden things in the Sarwari valley, and the order is obeyed. Sum Naráyan of Dudehí is a strict game preserver, and for a mile or two round his temple the fields and thickets swarm with almost tame pheasants and *chikor*. More than one village is so full of the dread presence of the *devta* who has made his temple there, that none dare pass through any portion of it with shoes on his feet. The sanctity of a temple extends to all living things that may make it their home, even to a hornet's nest, however great the discomfort to the worshippers and to the officiating priests. An oath taken at the temple of the *devta* is a very sacred thing, and a litigant will cheerfully accept the statement of his opponent as to a matter of doubt if the statement is made after drinking the water in which the idol has been washed; perjury in such case is surely punished by the death of the false swearer or of some one near and dear to him within a short space of time. Perhaps it is because of the dread nature of this method of settlement that trial by ordeal is more resorted to: the favourite method is by means of two goats, one let loose by each of the rivals; that which shivers first brings the victory to its owner; the other is killed and eaten. The ordeal is the more sure if it is performed in front of a small temple within the precincts of Nagar castle, which encloses a slab of rock miracuously brought by bees from the cliffs near tho source of the Beás; it is from this temple that the signal is given for the commencement of the Koli-ri-Diáli.

It will be clear from the above that the people are much influenced by superstition in all their actions. Even numbers are lucky and odd numbers the reverse, and this rule must be observed in preference to the rules of medicine when a certain number of pills or powders has to be taken. A pain in the right eye must be endured, for it brings good fortune, but a pain in the left eye means bad luck unless a piece of straw is stuck on the eye-lid to destroy the evil influence. Offerings of grain, mixture of a seven kinds *(satanája)*, are often to be seen scattered by the wayside for luck. "There is an expiatory ceremony, which is occasionally performed with the object of removing *greh* or bad luck or evil influence which is supposed to be brooding over a hamlet. The *devta* of the place is, as usual, first consulted through the *chela*, and declares himself also under the spell, and advises a *jag* or feast, which is given in the evening at the temple. Next morning a man goes round from house to house with a *kilta* or creel on his back, into which each

Chapter III, B.

Social and Religious Life.

Festivals.

family throws all sorts of odds and ends, parings of nails, pinches of salt, bits of old iron, handfuls of grain, &c.; the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river bank, and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the perquisite of the man who dares to carry the creel, and he is also entertained from house to house on the following night."*

Temples and religious ceremonies.

The *devtás'* temples stand sometimes beside the village green, sometimes remote from any habitation, in a cedar grove, on a hill-top, or near a lake or waterfall. They are picturesque structures built of stone and timber in the same manner as a peasant's house, except that the timbers are larger and more numerous, and almost invariably deodar; and sometimes the entire edifice is of wood. The form varies considerably. In the Beás valley it is generally square, enclosing one large room with sometimes a verandah in front of it surmounted by a pagoda like roof or rather a series of four or five roofs one above the other, diminishing in size towards the top. In outer Saráj the type is more generally an oblong with a sloping roof like that of an ordinary dwelling house, but more elaborately curved, and crowned at one end with a conical addition. The interior is bare and unfurnished. Several out-buildings are generally attached to a temple; a kitchen for cooking meals on a feast-day or fair-day; a shed for sheltering *sádhús* and pilgrims; houses, sometimes, in the village for the priests and attendants; and a granary *(mandhár)*, for storing the grain-rents of the temple lands, in appearance like a substantial dwelling house. "Some of the large shrines have large fixed establishments, a *kárdár* or manager, an accountant, one or more *pujárís* or priests, several musicians, several *gur* or *chelas*, *i. e.*, interpreters of the oracle, standard-bearers, torch-bearers, blacksmith, carpenter, florist, watchman, messenger, carriers of loads, &c., to all of whom *barto*, or land rent-free in lieu of pay, is assigned out of the temple endowment. Most have a *kárdár*, a *gur* and musicians. For some, one man is both *kárdár* and *pujárí*, and musicians are called when they are wanted, and get food as pay."

"The custom of each temple varies: in some a great part of the endowment is held in *barto* assignments by the servants: in another there are no such assignments, and all are paid from the granary or *bhándár*. A few of the *pujárís* are Brahmans, or men of a caste like the Bhojkis, who have become of a *pujárí* caste, but the great majority are Kanet *zamíndars*. The office of *pujárí* is generally considered hereditary when held by Brahmans or men of *pujárí* caste, and the musicians generally hold office from father to son; but the posts of *kárdár*, or *chela*

* Lyall's Settlement Report.

Chapter III, B.

Social and Religious Life.

Temples and religious ceremonies.

&c., are not usually considered hereditary. * * * * The only expenses of the shrines are the cost of feasts, clothes and ornaments for the *rath*, and repair of buildings. * * * The greater part of the proceeds of the endowment are expended in feasts consumed by the villagers. At the festivals of some of the more noted shrines, however, there is a general distribution of food to all comers for one day or for several days; and at one or two shrines periodical *bramh-bhag*, or distribution of food to Brahmans, or *sadabart*, *i.e.*, perpetual dole to Sádhs or Hindu *faqírs*, are made."*

Endowments of land or land revenue are also enjoyed by the temples, already mentioned, sacred to Shiva and to other orthodox Hindu gods, which are built entirely of dressed stone in the style of the Hindu temples of the plains. These are orthodox Hindu shrines, managed much in the same way as similar temples in other parts of the hills, or in Hindustán. They are in the hands of Bráhman priests, and the zamíndárs, *i.e.*, the Kanets, agriculturist Bráhmans and Dágis, who form the real population of Kúlu, have not much to do with them. Some have festivals or fairs at which, by order of former Rájás, the surrounding *deos* and *devís* attend in their *raths* to do homage. Three or four are at hot springs; two near present or former palaces of the Rájás; others, like Nirmand and Triloknáth, are at places sanctified by some Hindu tradition.

Reference has also been made to smaller Hindu shrines. These also are endowed with assignments of land revenue. Indeed, without an assignment a shrine very soon ceases to exist; a *devta* under the same circumstances is said to die. Some of these shrines have regular temples of small size, often attached to a *bauli* or covered spring, or a *dharamsála*. A Bráhman makes the daily offerings to the idol, and then eats them up. On certain days an *uchhab* is given, that is, some food is cooked which is eaten up by the priest and servants and a stray Bráhman or *sádhu*. But many of this class have hardly anything in the way of temple to show. The *thakar*, that is, the idol or fossil, or round stone which serves as an idol, is placed in a room in a house not differing outwardly from an ordinary peasant's house, and in which the Bairági or Gusáín lives like an ordinary peasant, surrounded by wives and children, and cultivating the rent-free land himself. All these Bairágís and Gusáíns have quite dropped the character of *sádhu*: the name has become in fact a caste name. The natural or spiritual ancestors of these men came up to Kúlu from the plains as *sádhus*, and it is well known that, at various times, this class of men acquired great influence with the Rájás, though not with the people, who stuck to their old *devta* or demon worship. Their influence got them the grants, but to give a colour to the grants, and make them less liable to future resumption, the

* Lyall's Settlement Report.

Chapter III, B.
Social and Religious Life.
Temples and religious ceremonies.

deeds were usually obtained in the name of the idol or *thákar* owned by the Bairágí. Daily offerings are, however, made before these stones or idols, an occasional *uchhab* given, and a stray *sádhu* entertained, so that it cannot be said that these Bairágís' *thákars* are altogether mere domestic idols, like those of the same name which are to be found in the houses of most respectable Hindús in the hills. The Kúlu people are devoted to their *devtás*, and have little care or respect for these *thákars*. The origin of one of these shrines may be here described as typical of that of the others. A *sádhu* brought an image of Nar Singh from the plains and squatted with it near the path along which the royal gardener used to come in the morning with flowers for the palace. The gardener was induced to present flowers to the idol, and the king finding his daily allowance reduced made inquiries, and being informed of the state of affairs went with the gardener one morning to see the *sádhu*. But as he approached a miracle happened, and while the gardener saw the *sádhu* seated as usual the king beheld a tiger crouching for a spring and was alarmed. To re-assure him the gardener threw a small stone towards the *sádhu* who then appeared in his natural shape to the king while the stone swelled to the dimensions of a large rock. After this the king believed and caused a temple to be built so as to enclose the rock and afford accommodation to the *sádhu* and his god, and an endowment was granted which is enjoyed by a family of Bairágís to this day.

Before quitting the subject of religious customs mention may be made of one of the Kúlu *devtás* to whom special interest attaches by reason of the wide and extraordinary influence exercised by him and the peculiar character of his followers. This is the god Jamlu of Malána. Malána, a village of two or three hundred inhabitants, is the only hamlet in a very deep and narrow glen extending from the inaccessible mountain forming the trijunction of the Beás, Chenáb and Spiti watersheds down to the valley of the Párbati. At the point of junction between the Malána stream and the Párbati the sides of the glen are steeply precipitous and the path zig-zagging from one side to the other is extremely difficult. The only other ways of entering the glen are by very high and somewhat difficult passes between it, and the Beás valley on the one hand and the Párbati valley on the other. The village which contains the buildings sacred to the worship of Jamlu is thus extremely isolated, and to its isolation is probably due the fact that the inhabitants have preserved the use of a language among themselves which is unintelligible to the other natives of Kúlu. The chief buildings are a granary for storing the grain rents of the land assigned to the god, a house entered only on the occasion of one of the annual fairs and kept barred during the rest of the year, a building within which barley is sown fifteen days before that fair, so that the blanched shoots may be offered to the god

Chapter III, B.

Social and Religious Life.

Temples and religious ceremonies.

at the fair (this offering, called *jari*, is made to other *devtás* as well as Jamlu, and the young shoots are worn by the men in their caps at most fairs), and an edifice built for the custody of a golden image of an elephant, which image was presented by the Emperor Akbar, according to the tradition, in recognition of an oracular revelation of the god that led to the cure of a deformity in the person of the emperor's daughter. There is thus no temple, in the proper sense of the word, at Malána, though there are temples dedicated to Jamlu in many villages throughout Kúlu : the god is supposed to dwell on the inaccessible mountain at the head of the glen, whence he rarely, if ever, descends. It is for this reason, perhaps, that there is no idol representing the *devta*. Two fairs are held in his honour, the first in Phágan and the second in Sáwan ; each lasts about a week, and there is a large attendance of pilgrims, many of whom present offerings, the prescribed form of which is a small silver model of a horse or of an elephant. These offerings are afterwards melted down, when a sufficient number has been collected, and shaped into larger statuettes of one or other of these animals ; there are now eight such statuettes at Malána. The sheep and goats sacrificed at the fairs are slaughtered in a style resembling that followed by Muhammadans rather than the Hindu fashion, and this has given rise to a belief in some parts of Kúlu that the *devta* is a Mussalmán.

"Once a month, and sometimes more, there are *uhchabs*, or feasts, which are attended mainly by the Malána men alone. Any *sádhu* or beggar who visits Malána gets food and a blanket if he wants it. Such visitors are not very numerous, owing to the difficulty of the roads.

"Jamlu was much feared in the Rája's time : on his account Malána was a city of refuge, from which no criminal could be carried off if he got there. Again, Jamlu neither paid tribute to the Rugnáth temple at Sultánpur, nor attended at that temple to pay his respects on the Daserah, as all other Kúlu *devtás* were compelled to do. Again, the Malána men, who are all under his special protection, were allowed great license ; they used to say that the other *devtás'* temples were their *deo's dogrís*, or out-houses, and help themselves to anything they admired in them. The whole concourse of the men of Malána are themselves an embodiment of the *deo :* such concourse is called the *Rá Deo* * * * * The *kárdárs*, *chelás*, *pujárís*, &c., in fact all the office-bearers, are Malána Kanets, who are appointed from time to time from among themselves by the Malána men. This body of officials, when they go their rounds to collect revenue fees, &c., are known as the *bári*, in distinction from the grand host of Malána, the *Rá Deo*. * * * * *
The *Rá Deo*, that is, all the Malána people except a few men, old women and children, cross the pass in the end of Maghar or beginning of Poh, and spend more than a month in the villages

Chapter III, B.

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Social and Religious Life.

Temples and religious ceremonies.

in Kúlu containing land assigned to their god, billeting themselves on every house. In the same way at other times the *Rá Deo* visits for a few days Buládi and Bishána, two villages in Kothi Kais, where it borders on Malána, which are held by the *deo*, and at other times the villages in Har Kandi, in Rái Gyán Singh's *jágir*, which are assigned to it. The *bári*, *i. e.*, the band of office-bearers, pays separate and more frequent visits; the *Rá Deo* only visits large villages which can support it. During these visits all the Malána men feed free at the expense of their hosts, but no doubt their food is considered in the accounts of the revenue taken with more or less accuracy. Some of the Malána men are detached in parties to visit the other shrines of Jamlu in Kúlu, which are separate concerns from the Malána shrine. These parties get food free for a few days. The *bári* also makes rounds to the other Jamlu temples; when it comes a goat is killed and a feast held, and some eight annas are paid as a tribute. The zemíndárs of all this part of the country commonly put aside a few sérs of rice to give to the *bári* when it comes round. None of the Malána men can read or write; they profess to keep accounts from memory only. Some of them come with the *bári* as porters to carry the rents, which are paid in grain, back to Malána. They do not give any accurate detail of how their grain is expended, but at the fairs *(melás)* held at Malána all comers are fed free as long as the fairs last."*

The *kárdár*, *pujári* and *chela* appoint a council of eight *jathírá*, or jurymen, who decide all disputes which arise among the people of Malána; their decision is never questioned, and our courts are never troubled with cases from the village. The hamlet consists of two quarters, one of which lies rather higher up the hillside than the other, which contains the buildings sacred to the god; the men of the upper quarter take brides from the lower, and *vice versâ*. This custom of inter-marriage they allege to be due not to exclusiveness on their part, but to their inability to pay the consideration for a betrothal which is demanded by the parents of girls in the other parts of Kúlu, while there is no demand for their own marriageable girls among the marrying men of Kúlu. Their god has strong prejudices against the use of liquor even for medicinal purposes, and also against vaccination, but the village was more than decimated by small-pox early in the decade 1880-1890, and in 1889 all the inhabitants cheerfully submitted to be vaccinated. They have good flocks of sheep and goats, which they barter for rice at an annual fair held at Naggar. They are not liked, but dreaded to some extent as uncanny by the other Kúlu people. Since the approach to their glen from the Beás valley was so far improved in 1883 under the influence of Mr. L. W. Dane, Assistant Commissioner, as to be traversed by a mule battery, they have become much more amenable to authority.

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* Lyall's Settlement Report.

Chapter III, B.
Social and Religious Life.
Temples and religious ceremonies.

Jamlu is said to be the brother of *devi* Hirma, who has been more than once alluded to in these pages, and of Gyephan, the god of a snowy peak in Láhul, visible from parts of the Beás valley; but as to the parentage of the three history is silent. There is a peculiar custom in connection with the worship of Jamlu, namely, the dedication to him of handmaidens (called *síta*), taken from a family of the Nar caste resident at Manikarn. The handmaid is presented to the god at a festival *(kaika)*, which occurs at irregular intervals of several years, on the first of Bhádron. There may be more than one handmaid at the same time, and though they are forbidden to marry they are under no vows of chastity. When they grow old they are replaced by younger girls. Each receives a gift of a complete set of valuable ornaments from the shrine. Their duties are to dance before the temple and to recite verses, which are not always of a very pure character.

Language.

The language talked in the portion of the sub-division with which we are here concerned is a dialect of Hindi, which has preserved many old words and archaic Sanskrit forms, and which has some grammatical forms peculiar to itself. Considerable variations, both in grammar, in vocabulary, and in pronunciation, are to be found in the different *wazíris*, composed as they are of a network of valleys and glens. The most marked changes are met with on crossing the Sainj from the Kúlu into the Saráj tahsil, and again on crossing the Jalori ridge from Inner into Outer Saráj, when a new set of names for many common objects is encountered at each crossing. But these changes are not such as to materially alter the character of the dialect, or to suggest any but a Sanskrit source, and it is to the Hindi of the Eastern Punjáb rather than to the Punjábi of the Central District that it approximates.

The only exception is the language of the inhabitants of the Malána glen described under the head of "Religious Customs." This language, called Kanáshi, has no connection with Sanskrit or Hindi, and very little with either the Tibetan of Spiti, or the dialects of Láhul, which will be referred to in Parts III and IV of this work. A comparison of a certain number of words (including numerals and pronouns) and grammatical forms has shown, however, that it possesses remarkable affinities with the Kanáwari talked in a portion of Rámpur-Bashahr State on the Satlaj, and an exhaustive comparison of the two dialects might lead to interesting linguistic and even ethnological discoveries.

Education.

The number of educated females among the Hindús of the sub-division is exceedingly small, and male education is also backward. At the Census of 1891 only 74 out of every 10,000 males were returned as under tuition, and only 358 as able to read and write. The hamlets are so small and so scattered

Chapter III, B.

Social and Religious Life.

Education.

that it is impossible for the children in most of them to attend the Government schools or even to get instruction from Brahmans. Little desire for education is shown in the Kúlu tahsíl, where the primary schools at Nagar and Jagatsukh, and the zamíndári school at Manikarn are badly attended, while the Middle School at Sultánpur owes its success chiefly to the town-people of Sultánpur and to advanced pupils from Saráj. The inhabitants of the Saráj tahsil eagerly avail themselves of the advantages of the primary school at Banjár and the zamindari school at Nirmand. Similarly, a much larger proportion of the literate in Saráj are acquainted with the more refined Nágri or Shástri character than in Kúlu, where the character generally written is the more barbarous Tánkri. English is not taught in the Kúlu Middle School, and no native of Kúlu has yet had the enterprise to send his son to be taught the language at any of the English schools in the district. The forty persons who were returned at the last Census (1891) as having a knowledge of English were all Europeans or officials.

Character of the people.

The following passages from Mr. Lyall's Settlement Report (1871) on the character and appearance of the Kúlu people are quite applicable at the present day :—

"They are good-humoured among themselves, but rough and inhospitable to strangers; very shy and distrustful of any new officer, but almost fond of one they know well; very submissive to constituted authority if exercised with any tact; not given to theft. * * * *

* * On the other hand, they are not so industrious, so frugal, or so enterprising as the Kángra people, and they are still more superstitious. That they have imagination is proved by many of their legends and fairy tales, which contain as much of that quality as any in the world. Their sense of the picturesque is proved by the situation they chose for their temples, by the wild stories they attach to each cave, lake, frowning cliff, rugged rock or water-fall, to explain the impression which its form produces on their minds. They are very fond of music. The tunes, which are quick and lively, remind one of Irish jigs or Scotch reels. The women sing a great deal, and rhyming songs are made at each marriage or funeral, or in commemoration of any remarkable event. As a general rule, one line in each couplet is not original, and has no reference to the subject in hand. It belongs in fact to a collection of old lines, which is used as a common stock by all the poets of the country, like a 'Gradus ad Parnassum.' This is a splendid invention for reducing the difficulty of rhyming, which keeps so many poets mute in other countries. Their heads are full of strange fancies about things spiritual; for instance, they believe in the soul leaving the body during sleep and account in this way for dreams. In these wanderings they say the soul can hold converse with the spirits of deceased persons, and communications

Chapter III, B.

Social and Religious Life.

Character of the people.

are often received in this way. Both men and women are very susceptible to the passion of love, and do wild things under its influence. They will run off and live together in a cave in the mountains till forced down by the pangs of starvation. Men of the best families constantly incur imprisonment or loss of office for breaches of marriage laws, or social outlawry for the sake of some low caste woman. They are not manly or martial in manner, but I doubt if they can be called a cowardly race. I have seen them attack bears and leopards without fire-arms in a rather courageous way.

"Some are hardly darker than Spaniards in complexion, with a ruddy colour showing in their cheeks ; others are as dark as the ordinary Punjábi. They are not tall, but look strong and active, and generally have handsome figures. Many of the women have fine eyes, and a mild and gentle expression of face, but the men on the whole have the advantage in regularity of feature. The finest men are to be found in Seoráj. The women do most of the field work, with the exception of ploughing, but in return they have more liberty than in most parts of India. They attend all the fairs and festivals *(jách)* held periodically at every temple in the country. * * In the Lag and Parol Wazíris it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of *lugri*. * * In the winter, when confined to their houses by the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption. The women do not weave in Kúlu."

In point of truthfulness there is little to choose between them and the natives of the plains; they lie freely when there is anything to be gained by it, except when put on their oath at the *devta's* temple, but they are not generally cunning enough to be able to sustain cross-examination. That most of the field work, except ploughing, is done by the women is no reproach to the men who have the harder work to do of tending the sheep in the Alpine pastures exposed to all vicissitudes of weather, of carrying heavy loads of salt for their cattle and sheep from the Mandi mines, and Tibetan wool from Láhul, of repairing their own houses or helping others to repair theirs, of carrying burdens for officials and travellers, mending roads, and repairing bridges and buildings. The Kúlu peasant is almost entirely independent of markets and middlemen, and money is useful to him only to enable him to pay his revenue, to provide jewellery for his women-kind, and to get drunk. He obtains free of charge, from the forests near his dwelling, materials to build his house, granaries and cattle-sheds, and to keep them in repair, manure for his fields, and grazing for his live-stock; while his fields and flock afford ample food and clothing for himself and his family. The display of ornaments on the persons of the women at the fairs is evidence of the

Chapter III, C.

Tribes and Castes.

Character of the people.

general prosperity of the population. A beggar is never seen, and it is said that a shopkeeper, starting business in a country village instead of, as elsewhere, involving the neighbouring landowners hopelessly in debt to him, more often borrows from them, and unable to pay them flees the country. It is in Outer Saráj only that signs of indebtedness are found, in a few of the western *kothís*. Gusáyans from Jawálamukhi have for very many years been in the habit of visiting this part of the country attracted by the opium and blankets procurable in it, and have obliged the less thrifty proprietors with advances, some made as long ago as the time of the Rájás, which the debtors have not yet paid off. These Gusáyans visit Outer Saráj annually in June and July, and obtain opium and woollens at low rates in payment of the interest on their loans. That the people affected, however, are not unduly embarrassed is shown by the fact that so far very little land has been mortgaged or sold to the money-lenders. And outside these few *kothís* there is little indebtedness of any sort, and the people are very well-to-do. It is to be feared that the establishment of courts of law in the sub-division has developed a taste for litigation that did not formerly exist; most of the cases tried in the courts originate in the villages lying in their near vicinity, while in more remote corners such as Outer Saráj, the people settle their own disputes.

Apart from the jollifications at the fairs, the pepole, even the children, have few amusements. A game called *chagols* or "sheep and panthers," is sometimes played with pebbles for pieces on a rough sort of chessboard chalked on a rock.

SECTION C.—TRIBES AND CASTES.

Areas held by the several castes.

The following table shows the areas owned by the various castes as ascertained at the revision of settlement of 1888—1891.

[Chapter III, C.
Tribes and Castes.
Areas held by the several castes.

Statement showing detail of ownership by caste and the average size of holdings owned by each caste (area in acres).

Name of Caste.	Waziris Parol, Lag Sari and Lag Maharaja.					Wazíri Rupi.					Saraj Tahsil.				
	Number of proprietors.	Number of holdings.	Area. Total.	Area. Of which cultivated.	Average size per holding (cultivated area).	Number of proprietors.	Number of holdings.	Area. Total.	Area. Of which cultivated.	Average size per holding (cultivated area).	Number of proprietors.	Number of holdings.	Area. Total	Area. Of which cultivated.	Average size per holding (cultivated area).
Brahmans	989	810	2,070	1,692 6·09	2	344	286	852	633	2	947	906	3,140	2,338 6·59	3
Rájpúts...	82	88	503	413 1.49	5	57	43	554	485	11	120	81	658	436 1·23	5
Kanets	7,282	5,958	19,289	15,960 57·4	3	1,075	1,453	7,158	5,351	4	8,787	5,881	31,197	21,341 60·20	4
Súds, Mahájans, Khatrís	239	150	508	449 1·62	3	63	45	337	309	7	27	22	51	37 ·10	2
Goldsmiths, blacksmiths, carpenters, potters, barbers, dyers, oilmen, dumnás, washermen and tailors, or those who pursue other occupations also	390	307	600	518 1·5	2	130	85	276	201	2	763	503	1,506	1,062 3·0	2
Chamárs, Sararahs, Dágís, Sippis, Joha, Kolis and sweepers or menial classes ...	1,886	1,423	2,449	2,101 7·56	1	604	382	915	733	2	3,056	1,964	5,312	3,902 11·01	2
Others Hindús (including devtas)	543	481	6,062	5,071 18·25	11	139	133	3,018	2,395	18	†102	84	265	174 ·49	2
Muhammadans	31	30	80	67 0·24	2	3	3	21	14	5	2	2	2	1	1
Europeans	36	36	2,163	1,497 5·4	41	1	1	...	[...	...	5	5	71	43 ·12	9
Native Christians	...	...	...	...	...	...	...	...	...	...	8	5	46	20 ·06	4
Shámilát lands	...	126	982	6	...	...	41*	443*	...	...	...	166	1507	3	...
Government lands	1	95	2,440	10	...	...	28	575	2	...	...	84	3,286	1	...
Village sites and houses	...	19	277	...	...	...	...	...	...	...	...	...	...	...	
Devtás	...	...	...	...	...	...	...	...	...	...	174	175	8,788	6,092 17·18	35
Jats	...	...	...	...	...	...	...	...	...	...	2	2	6	4 ·01	2
Total measured by Settlement Department...	11,479	9,523	37,409	27,784	3	3,316	2,500	15,149	10,123	4	13,933	9,880	55,834	35,454	4

Note.—Antique figures denote per cent. of total cultivation held by each caste. * Including village sites. † Excluding devtás.

Chapter III, C.

Tribes and Castes.

Areas held by the several castes.

The above shows that Kanets hold nearly 60 per cent. of the total cultivated area and that the average size of a Kanet's holding is 4 acres. By cultivation is meant actual crop-growing area after making full allowance for rocks and boulders and unculturable strips in fields. The smallness of holdings is exaggerated by the fact that the statements are necessarily based on the returns for each *pháti* and that many proprietors hold land in two or more contiguous *phátís*. Thus the estates of the seven Europeans who own land in Kúlu are shown as 36 holdings.

The returns of the census of 1891 gave the following as the numbers of the chief Hindu castes:—

Brahmans	7,290	Dhobís	62
Rájpúts	981	Chamárs	1,897
Khatrís	522	Thathiárs	50
Baniás	65	Malláhs	82
Kaits	28	Juláhás	360
Súds	196	Dágis	13,343
Maháјans	74	Hensis	267
Bairágis	657	Bhátiás	526
Suniárs	543	Kanets	61,655
Tháwis	694	Gusáins	95
Kumhárs	1,040	Kolís	15,670
Lohárs	2,771		

It will be seen that the population may be said to consist almost entirely of Kanets and Dágis, with a small admixture of Brahmans.

The Kanets.

The Kanets are the low caste cultivating class of all the eastern Himaláyas of the Punjáb and the hills at their base, as far west as Kúlu and the eastern portion of the Kángra district, throughout which tract they form a very large proportion of the total population. Beyond this tract, in Kángra proper, their place is filled by Ghiraths. The country they inhabit is held or governed by hill Rajpúts of prehistoric ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanets as husbandmen. The Kanets claim to be of impure Rajpút origin, but there is little doubt that they are really of aboriginal stock. At the same time it is most difficult to separate them from Ráthis. The whole question of their origin is elaborately discussed by General Cunningham at pages 125 to 135 of Volume XIV of his Archæological Reports. He identifies them with the Kunindás or Kulindás of the Sanskrit classics and of Ptolemy, and is of opinion that they belong to that great Khasa race which, before the Aryan invasion, occupied the whole Sub-Himaláyan tract from the Indus to the Brahmapútra, and which, driven up into the hills by the advancing wave of immigration, now separates the Aryans of India from the Turánians of Tibet. But the Kanets are divided into two great tribes, the Khasia and the Rao or Rahú, and it is probable that the Khasias are really descended from intercourse between the Aryan immigrants and the women of the hills. The distinction

The Kanets

between Khasia and Rao is *still sufficiently well marked*. A Khasia observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rao that prescribed for an outcast. The Khasia wears the *janeo*, or sacred thread, while the Rao does not. But the distinction is breaking down, except in Waziri Outer Saraj, the inhabitants of which, both Kanets and Brahmans, are much stricter observers of caste than the people of the higher hills, and of the northern part of the sub-division.

The Kanets are exclusively agriculturists and shepherds. When asked their caste they as frequently reply "zamindár" as "Kanet." They are industrious and thrifty cultivators. Those living towards the bank of the Satlaj are of a somewhat different type from the men of the Beás valley; more manly and independent, but at the same time more indolent than the latter, and more observant of caste ceremonies and customs than even the Hindús of the plains. They are sober as well as thrifty, and it is only in the three *waízris* at the head of the Beás valley that drinking is indulged in.

Rájpúts.

The Rajpúts in most places differ but little in character from the Kanets, but those of Wazíri Rúpi and of Saráj, who are the descendants of *wazírs* and retainers of Kúlu Rájás are of a better class, and are highly respected.

Brahmans.

The Brahmans also are scarcely to be distinguished in appearance from Kanets, but their caste absolves them from taking part in any irksome kind of labour; and though most of them have no scruples against following the plough they are an idle lot. Those of Outer Saraj, and especially the Brahmans of Nirmand, a large village with several temples of note, are, like the Kanets of that part, stricter Hindús than their caste brethren in the higher hills, but they are lazy and extravagant in the extreme.

Bairágís.

The members of the Bairági caste in Kúlu have now little claim to be considered a religious sect. Mr. Lyall notes (section 116, Settlement Report) that "the original Behrágís in Kúlu came from the plains, but the present men are mostly descendants of Kúlu Brahmans or Kanets who became their disciples." The immigration of the sect took place in the time of Rájás Jagat Singh and Mán Singh, who in their pious moods bestowed assignments of land on a number of Bairágís who had come to Kúlu and brought images (*thákurs*) with them. Many of these assignments are still maintained, but the images have little, even local, celebrity, and the Bairágís scarcely differ from ordinary agriculturists.

Gusáins.

The Gusáins of Jowalamukhi have for very many years been in the habit of visiting the Saráj tahsíl for the purchase of opium and blankets. Some of them have acquired land, and settled there. These, although they have intermarried with the people around them, are still a distinct, though not a religious, caste. There

Chapter III, C.

Tribes and Castes.

Gusáins.

are also some families of Gusáins in the Kúlu tahsíl, but their immigration dates further back than that of the Saráj settlers, and they are only distinguishable from Kanets by their adhering to the custom of affixing the title *gír* to their names.

Náths.

"The Náths are Dágis with their ears pierced, holding a position like that of the Sádhs among the Kángra Gaddis; they are the descendants of some religious mendicants, but are now much like other people of their grade. It is a native saying about Kúlu that no man who takes up his abode there retains purity: the Brahman or Rajpút marries a Kanet girl, and does not pass on the pure blood to his sons: the ascetic sooner or later takes some woman to live with him, and founds a family. All such people have found that they could do what they liked in Kúlu without serious loss of reputation, and being few in number and scattered here and there among the Kanets and Dágis, they have speedily succumbed to temptation."*

Intercourse between the castes.

Brahmans belonging to Kángra families, but living in Sultánpur, do not intermarry with the village Brahmans of Kúlu. If any such marriage takes place the offspring is considered, as among the Kángra Brahmans, illegitimate, and not of pure Brahman blood. These impure Brahmans will, however, marry with the village Brahmans. Khatrís from the plains will take wives from the Khatri families living in Kúlu, but will not give their daughters in marriage in such families. The traders who come to Kúlu do not enter into regular marriages, but take Kanet women to live with them as concubines. The children of such a union are said to be of the same caste as their fathers, just as the son of a Rájpút in Kángra is called a Rájpút, though his mother was a Ghirth or a Gaddin.

The menial castes.

The majority of the impure or low caste people were returned at the census of 1891 as Dágis in the Kúlu tahsíl and as Kolís in Saráj. The two names appear to be synonymous except that the latter is preferred by the members of the caste themselves, as its meaning conveys no reproach, whereas the popular derivation of the word Dági is from *dág*, 'cattle,' implying that they have no scruples about touching the carcasses or eating the flesh of dead cattle. Another derivation of the word is from *dagna* 'to fall': 'one who has fallen.' The Kolís of Kángra will not have intercourse with the Kolís of Kúlu on equal terms; the latter admit their inferiority, and ascribe it to their being defiled by touching flesh. The terms Koli and Dági seem also to be synonymous with the Chanál of Mandi State and of the Kángra valley, but the latter word is not used in Kúlu. The Kolís of Nirmand like the Brahmans of that village arrogate to themselves a higher status than is claimed by their fellows elsewhere. As agriculturists all are notoriously lazy, ignorant and thriftless. In dress and cus-

* Lyall's Settlement Report, Section 116.

Chapter III, D.

Village Communities and Tenures.

The menial castes.

toms they do not differ materially from Kanets, except that they are generally poorer, and have no caste scruples. Each family is attached to a family of Kanets, for whom they perform the customary menial services on the occasion of a birth, a marriage or a death, receiving in return the leavings of the ceremonial feasts, and also certain allowances at harvest time; this relationship is known as that of *Kasain* (the Kanet) and *Dhanihāru* or *Kholídár* (the Dági).

The higher and lower castes are further distinguished by the names *Mitarká* and *Barkha.* The latter term includes in addition to the Kolís or Dágis various menial castes which, though they are all very much on a level from the point of view of a Kanet, recognise important gradations among themselves. They are reckoned in the following descending order: (1) Tháui, (2) Darehi, (3) Koli or Dági and Barehi, (4) Lobár and Bárṛá, (5) Chamár. Tháuis are masons and rude carpenters; Darehís are professional swimmers, who make use of inflated buffalo skins to help them in ferrying passengers across rivers, or in relieving a block of logs floated down-stream by the Forest Department; Barehis are axe-men who fell trees and prepare timber for the Tháui; the Lohárs are both blacksmiths and iron-smelters, and the Bálras (or *Bárṛás*) are also occasionally employed on iron-smelting, but their proper caste occupatiom is the manufacture of baskets from the hill bamboo (*nirgál*); the Chamárs, as elsewhere, are tanners and workers in leather.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

The division into *wazíris* of the tract with which we are here concerned has been described in Chapter I, Section A. As the name implies, each *wazíri* was under the Rájás governed by a *wazír* or civil governor, subordinate to the Prime Minister or *Chauntra Wazír.* The *wazíri* was sub-divided into *kothís* and each *kothi* was further sub-divided into *phátís,* and this arrangement continues almost unchanged to the present day; a list of the *kothís* and *phátís* as they now exist is given in the Appendix. The origin of the name of the larger of the two sub-divisions is from the granary or store-house in which the collections of revenue in kind from a circuit of villages were stored; from meaning the granary, the word *kothi* came to be applied to the circuit of villages which supplied its contents. As the collections were made from the villages without reference to the cultivation from which the grain came, it often happened that fields lying within the territorial limits of one *kothi* were considerd as belonging to another *kothi,* because their owner happened to reside in the latter. The boundaries of these circuits were consequently somewhat vague, and in the waste they were often indistinct owing to the indifference with which the property in the waste land was regarded prior to British rule. Generally, however,

Chapter III, D.
Village Communities and Tenures.
Village tenures.

a *kothí* comprised the whole of a ridge or spur lying between two streams or a strip of mountain-side between the river and the summit of the mountain range limited in the other two directions by small glens or ravines ; at revision of settlement in 1891 the boundaries were demarcated on these lines, and the anomaly of land belonging to a *kothí*, though situated beyond its limits, has now been done away with.

The boundaries of the *phátís* of each *kothi* have also now (except in the case of Jáná and Halán) been clearly demarcated. These were formerly very vague, because the *pháti* was a sub-division not so much of the land as of the population of the *kothi* for the apportionment of the share of service or forced labour to be rendered by them to the State.

Gráon or *gáon* is not in these hills synonymous with *mauza*, as in the plains. The word is applied merely to a hamlet, or collection of houses, and the cultivation around it. The stretches of waste and forest which separate one hamlet from another are not regarded as belonging to either. The *pháti* is composed of a number of such *gráons* or hamlets, and in its primary signification as a sub-division of the people of a *kothi* took also no account of the waste land. And, similarly, the *kothi* as an aggregate of two or more *phátís* comprising a large number of hamlets was a sub-division effected with regard only to the cultivated land and its produce.

It was the *kothi* which was taken by Mr. Barnes at the Regular Settlement of 1851 as his fiscal unit, equivalent to the *mauza* of the plains. Each *kothi* had borne a separate assessment under the Rájás and under the Sikhs, and it was desirable that the new assessment should follow the old lines as much as possible. As the result of the British settlement, however, the whole of the landholders of a *kothi* became jointly responsible for the payment of its assessment, although the revenue was distributed by the British officials over *phátís*, hamlets and individual holdings. This system was adhered to at the revision of settlement of 1871, and also at the revision of assessment in 1891, although at the latter it was found more convenient, owing to the large size of the *kothís* and to their including dissimilar tracts, to frame separately the new assessment of each *pháti*. By this step, however, the joint responsibility of the landowners of the *kothi* was not affected.

Village officers.

Similarly, in 1851 one headman was appointed for each *kothi* only, with the title of *negi*, to discharge the functions of a lambardar under the Land Revenue Act. He was furnished with assistants, one for each *pháti* (or sometimes one for two or more *phátís*), whose chief duties were to collect supplies or to summon the people to render forced labour when required. These assistants were not supposed to be employed in the collection of land revenue, although they assumed the title of lambardar—a

Chapter III, D.

Village Communities and Tenures.

Village officers.

title which they still hold in spite of its inconsistency with the definition of the term in the Land Revenue Act. The *pachotra* or percentage in addition to the land revenue levied for the remuneration of village officers, fixed originally at 5 per cent. was raised to 6 per cent. at revision of settlement in 1871, and was paid in the proportion of 4 per cent. to the *negi* and 2 per cent. to the lambardárs who receive in addition from officers and travellers an allowance of 6 pies per porter supplied for carriage. This arrangement was continued at the further revision of settlement in 1891, when it was placed on record that the *negi* of a *kothi*, as the official responsible for the collection of the land revenue, is the "headman" within the meaning of the rules under the Land Revenue Act.

The village watchmen (*chaukidárs* or *kraunks*) were originally paid by a cess in grain levied on each house; and the *rákhás* or forest watchmen, who were appointed in each *kothi* by order of Government in 1862-63, were paid in the same way. At the revision of settlement in 1891 arrangements were made for the regulation of the number and remuneration of village watchmen in accordance with the rules under Act IV of 1872, while the grain collection on account of the *rákhás* was formally converted into a cash cess of one per cent. on the land revenue—a measure which had been in practice in most *kothis* for many years.

Proprietary tenures.

The original theory of property in land in Kúlu was that which has been already described at length in Part I with reference to Kángra proper. The Rája was the landlord of his whole principality, the peasants were his tenants, each for his several holdings of cultivated fields only. Their *wárisi* or hereditary tenant right was not so strong as in Kángra. A Kúlu proverb, or old song, may be quoted as significant of the fact, which runs as follows: "*Zamín rái ki, ghar baiki,*" that is, "the land is the prince's, the house is the father's." But ejections, except for treason or great crimes or failures to pay revenue, were felt to be acts of tyranny certainly opposed to the popular ideas of the Rája's duty; so, though they seem to have not been very infrequent, they do not in any way disprove that the peasants had a right of property in their fields.

State property in waste.

There is, however, one very important difference between the tenure of land in Kángra and in Kúlu. In the former, the records prepared at the Regular Settlement declared the waste to be the property of the village; and Government was then compelled by regard for good faith, to confer upon the people valuable rights which they had never conceived as other than the State's. In Kúlu the inability of the people to comprehend such an arrangement preserved for Government interests in the waste identical with those of the Rája's of old, and Mr. Lyall writing as Settlement Officer in 1871 thus described the nature of the tenure:—

"The arable lands and certain small patches of waste in and among fields and enclosures are the property of their respective

Chapter III, D.

Village Communities and Tenures.

State property in waste.

holders, against whose names they are entered in the *khatauni* or list of proprietors for each *kothi*. This property is, as elsewhere in India, subject to a several and joint liability for the payment to the State of rent or revenue in the form of a *jama* or cash assessment fixed for the term of settlement on each *kothi*. The remaining area of the *kothis* consisting of unenclosed waste and forest, streams, roads, &c., &c., is the property of the State, subject to certain rights of common or rights of use belonging by custom to communities or to individuals. The State has a right of approvement or reclamation of the waste, that is, waste land cannot be broken up for cultivation, or otherwise appropriated, except with its permission or by its order; but by the arrangement made at Regular Settlement all land reclaimed within the term is chargeable with a rateable share of the *jama* of the *kothi*, and the State during such term can make no increased or separate demand on its account. This arrangement refers to the revenue assessable on newly-cultivated lands only. It gives no power to the communities of the *kothis* to demand any fee or due from other persons having by custom a right of use in the waste, or to lease any such subsidiary right in the waste to outsiders in consideration of payment of a fee. Again, the State, for the purpose of forest conservancy, has a right to preserve or prohibit exercise of rights of common in a part of the forest; it has also a right to send in herds, droves or flocks to graze in the waste; but it is bound to exercise these rights and that of approvement, so as not to unduly stint or disturb the rights of use previously existing."

Mr. Lyall was of opinion that it might eventually be necessary to alter this somewhat uncertain state of affairs and to confer a proprietary right in the waste of a more or less perfect character on the landholders, but he deprecated any hasty introduction of a change before a careful demarcation and classification of forests had been effected, and a system of forest conservancy devised and brought into working order. At the same time he was apprehensive of the interests of the Kúlu people being injuriously affected should a very strict conception be formed of the character of State proprietorship of waste lands—a proprietorship which he regarded as a trust on behalf of the people of Kúlu that had devolved upon our Government as successor to the Rájás.

At the revision of settlement of 1871 therefore the waste was dealt with only by means of entries in the village (*kothís*) administration papers (*Wajíb-ul-arz*). All unoccupied waste lands were declared, with reservation of the existing *bartan* or right of use of the communities, to be the property of the State; and it was declared that mines in such lands belong to the State. All trees in such lands were declared Government property, subject to the right of the communities to supply themselves, according to custom and forest conservancy rules, with the necessary amount of timber and fuel and leaves for fodder. Rules were laid down for the grant of *nautor* leases of such lands. or the grant of land required

Chapter III, D.

Village Communities and Tenures.

State property in waste.

for the site of houses or form buildings. All lands so granted pay nothing for two, three, or four years, but after that pay at revenue rates to the common fund of the *kothi* in lieu of a share of the revenue, and such income is rateably divided by all revenue-payers of the *kothi* for the term of settlement, or until a new rating of the revenue (*bachh*) is made and the new land admitted thereto. Provision was made in these rules to prevent undue diminution in the waste area required for grazing by the old inhabitants and to protect certain kinds of land such as village greens and places where the dead are burned. With regard to trees in fields or the enclosures of houses it was declared that they belong to the landholder, and that he can sell all except the cedar without asking permission; an exception, however, was made in the case of land known as *kut* (*i.e.*, unterraced land in the forest belonging to individual families, but only cultivated now and again at long intervals), to clear which, by selling timber, permission of officers in charge of forests was declared necessary. Again, it was declared that no one can fell (cedar) timber in groves attached to temples, except with permission, which was only to be granted when the wood was required for repairs of the temple.

Miscellaneous rights in waste lands and forests.

The right of grazing flocks and herds in the waste, which will be described more fully in Chapter IV, Section B., was also provided for in detail in the administration paper. As regards strangers, the grazing of beasts of burden in the waste lands alongside the high road is free to all traders or travellers on the march. In the winter and spring a good number are to be found encamped in the Beás valley. In some *kothís* the *khársú* (*Quercus semicarpifolia*) and the *morú* (*Quercus dilatata*), those at least which grow within easy distance of the hamlets, are all numbered and divided off among the different families; the right of lopping particular trees in these *kothís* is considered to be attached to a particular *jeola*, or holding of fields, and is highly valued. The owners of rice-fields near cedar forests have a custom of collecting the dead leaves of the cedar to be used as manure. They look upon this as a right of much value. Any one may gather wild fruit, or herbs or roots in the forests. Nets are set to catch hawks along the wooded ridges of the spurs which run off from the high ranges. A *patta* or royal grant used to be required to confer a title to set these nets. Some of the present netters base their claims on old grants of the kind. Others net in their own *kothi* or in other *kothís* with the permission of the headmen of the place, though, properly speaking, the communities have no power to confer a title of the kind, or to exact any fee from any one for such use of the waste, except with the express sanction of Government. Provision was made in the *Wajib-ul-arz* prepared in 1871 for the due exercise by the peasants of all these forest rights, and of others which it is not necessary to describe fully here.

The Forest Settlements.

The settlement operations of 1865—1871 had scarcely been brought to a close when a commencement was made in the

Chapter III, D.

Village Communities and Tenures.

The Forest Settlement.

demarcation of certain portions of the waste as forests, twenty-seven of which were handed over to the Forest Department for management. The work of demarcation was continued by Mr. Duff, Forest Officer of Kúlu, and the total area demarcated before the passing of the Forest Act of 1878 is estimated by Mr. Anderson, Forest Settlement Officer, at about 11,000 acres. This area was administered in accordance with local rules framed on the basis of Mr. Lyall's administration paper, and conferring power on the *negis* of *kothís* to grant to agriculturists all kinds of trees except the more valuable such as *deodár*, walnut, box and ash. In 1881 a Forest Settlement, in accordance with the provisions of the Act of 1878, was commenced by Mr. A. Anderson, who completed his work in 1886, and submitted a detailed report on the subject to Government after demarcating a large number of forests of an aggregate area of upwards of 1,200 square miles. He proposed that a certain number of these should be constituted reserves under Chapter II of the Act, and that the remainder should be declared Protected Forests of different classes under Chapter IV, in detail as follows :—

	Reserved area in square miles.	Protected area in square miles.			Total area demarcated.
		1st class.	2nd class, wooded.	2nd class, bare.	
Kúlu Proper	7¾	20	123¼	232¾	383¾
Inner Saráj	17½	15¼	76¼	65½	174½
Outer Saráj	6	26½	37½	21½	91½
Rúpi	31	54	115	390	590
Total ...	62¼	115¾	352	709¾	1,239¾
	Area forested 530 square miles.				

Exhaustive records were prepared for each forest indicating the rights which may be exercised within them, and by what hamlets, those forests being selected as reserves which yield the most valuable timber, and are at the same time burdened with fewest rights. Provision was made for assessment of the rights to revenue if necessary. It was subsequently ruled by Government that only the grazing of sheep and goats is liable to separate assessment (see Section B of Chapter IV). The enjoyment of all other forest rights is indispensable to the people to enable them to raise their crops and pay the land revenue which has been assessed with reference to the value of the crops. The rights were

declared appendant to cultivated land ; and the sale or alienation of forest produce (except of the inferior kinds) was prohibited. The remainder of the waste, *i.e.*, the uncultivated and unappropriated land lying outside the demarcation, was also to be declared Protected Forest, and the nature of the rights which might be exercised over it by land-revenue-payers was defined, though in this case it was not found possible to indicate the hamlets, if any, possessing the monopoly of such rights. One of the main objects of the demarcation was the separation of land that should always remain as forest from land that might ultimataly be brought under the plough. Hence the breaking up of waste land in the demarcated forests is absolutely prohibited, but in the outside areas new cultivation is allowed in certain cases. Partly for this reason the property in the soil of the undemarcated waste of Wazírí Rúpi was declared to belong to the *jágírdár* of that tract, in order that he might be entitled to reap the benefit of extension of cultivation in the waste. The demarcated forests of Rúpi, however, have been reserved as Government property, although liberal rights of user have been conceded to the *jágírdár*, who is also entitled to the fees paid by shepherds for grazing their flocks within them.

Mr. Anderson's report was, as remarked above, submitted in June 1886, but for various reasons the case was not taken up by the Government of the Punjab till 1893. In that year Sir Dennis Fitzpatrick visited Kúlu, and recorded a note on the Kúlu Forest Settlement Report, by which considerable changes in the form of the Record and Rules framed under the India Forest Act VII of 1878 were ordered to be made. The laborious and difficult task of revising the record and recasting the rules under the Act fell to Mr. Alexander Anderson, C. I. E., who had in the meanwhile assumed charge of the Kángra District.

The final result of the Kúlu Forest Settlement has been that the forests are divided into four classes, constituted as such by the Notifications quoted below :—

I.—*Reserved Forests*—Twenty-six of the forests most suitable for exploitation and re-stocking were declared to be reserved forests by Punjab Government Notification No. 298, dated 12th May 1894.

II.—*First class demarcated forests,* consitituted by Notification No. 280, dated 1st June 1896.

III.—*Second class demarcated forests,* constituted by Notification No. 281, dated 1st June 1896.

IV.—*Undemarcated waste* referred to in Notification No. 282, dated 1st June 1896.

The general conditions under which right of user are exercised by right-holders in the last three of the above classes will be found in Appendix II. Provision has also been made under Section 75 (*e*)

Chapter III, D.

Village Communities and Tenures.

The Forest Settlement.

of the Act for the preservation of trees declared in the Revenue Settlement record to belong to Government, but growing in lands belonging to private persons. The burning of lime or charcoal has been forbidden, without the special written permission of the Forest Officer, in first class demarcated forests, whilst no land can be broken up or cleared within those areas. In the second class forests no land can be broken up or cleared for cultivation without the written permission of the Assistant Commissioner of Kúlu.

In the undemarcated forests a similar proviso is made by rules framed under Section 31 of the Indian Forest Act, and the grant of leases to break up new land in undemarcated waste forms no unimportant part of the duties of the Assistant Commissioner in Kúlu.

In a country like Kúlu, intersected as it is by rushing torrents over-hung by valuabie forests, the regulation of the right to take draft timber is an important matter. This is provided for by rules framed under Section 51 of the Act. In order to ensure proper forest conservancy portion of many of the forests have been closed for periods varying from five to twenty years.

Lastly, the exercise of all rights in demarcated and undemarcated forests is regulated by set of rules framed under Section 31, Act VII of 1878.

The various rules and notification quoted above are of extreme importance to the civil administration of the sub-division. They have therefore been collected and given at length in Appendix II.

Original form of tenure in respect to cultivated lands.

The form of the holdings of the Kúlu peasants differs from that ordinary in Kángra. Mr. Barnes compares the Kúlu *kothí* to the *tappa* of Nádaun, and at first sight there is some resemblance. But the proprietors of the fields attached to a hamlet in Nádaun are always, or almost always kinsmen, the descendants of a common ancestor, who hold the fields in shares according to their pedigree tree and the Hindú law of inheritance. The fields also, with very rare exceptions, are entirely in a ring fence. On the other hand the proprietors of a Kúlu hamlet are generally members of several distinct families. Even where there are several households, all kinsmen or belonging to one family, the title of each household to its fields often appears to be distinct in origin and unconnected with the kinsmanship. Each family or household has its holding or share of one; but such holding is not in the shape of an ancestral or customary share of the fields round the hamlet, but rather in the shape of an arbitrary allotment from the arable lands of the whole country. The fields of which it is formed do not all lie in a ring fence : most do so no doubt, but, excepting tracts where the hamlets are very far apart, many will be found under the walls of another hamlet or away in another *phatí* or *kothí*.

Chapter III, D.

Village Communities and Tenures.

Original form of tenure in respect to cultivated lands.

All the arable lands seem, at some time or other, to have been divided into lots, each lot being of presumably equal value and calculated to be sufficient to provide subsistence for one household. The lots have now, in most *kothís*, got more or less confused and unequal; fields have changed hands; new fields have been added from the waste; some families have multiplied and sub-divided their lot, while others have got two or more into their possession; still sufficient traces everywhere remain to show what the tenure originally was. The original theory of it seems to have been that each head of a household was entitled, in return for rent or service due from him to the State or commonwealth, to a lot or share of arable land sufficient to support one household. No man wanted more land than this, as, shut in by these high mountains, land was a means of subsistence, not a source of wealth. Moreover, excepting the chief and a few high officials above, and a few musicians and outcasts below, the whole society consisted of peasants equal among themselves, or at the most split into two or three grades only. The lot, being calculated to support only one family, was not meant to be divided, and with the house to which it was originally attached was handed down unchanged from generation to generation. If a holder had several sons, those who wished to marry and live apart would have to look out for separate lots, and the paternal house and land would pass to one son only. Such a tenure appears to have prevailed from very ancient times in the countries far back in the Himaláyás which border with Tibet, or have, at one time or another, been included in that empire. What appear to be forms of it may be noticed in some parts of Chamba and in Kanáwar, in Spiti and Láhul, and in parts of Ladákh.* Mr. Lyall attributed to this tenure, or rather to the same causes which have created it, the prevalence of polyandry in some of these countries, and enforced celibacy of younger brothers in others. As these countries became fully populated, and it became difficult to get new allotments, some custom restraining the increase of families would very probably be adopted.

Jeolabandi, or classification of the holdings in the times of the Rájás.

From the reports of old native officials and an examination of old papers it appears that in the times of the Rájás the landholders were divided into two classes, *viz.*, 1st, those liable to military service; 2ndly, those liable to menial service. The first class consisted of Kanets, with a small admixture of Bráhmans who had taken to the plough. The second class consisted of Dágis, the general name for the handicraftsmen and impure classes, answering to the *Kamíns* of the plains. A holding of the first class was known as a *jeolá*. The standard size of *jeolá* may be put at twelve *bhár* of land; of this, on an average, six *bhárs* were held rent free in lieu of service under the name of *bartojeola*;

* This tenure seems to bear some resemblance to that prevailing in England in Saxon times by whicthe arable lands were divided into allotments called Hides and like that it was probably popular in origin, the theory of the land belonging to the Rája being superinduced as the right of the feudal lord was in England.

Chapter III, D.

Village Communities and Tenures.

Jeolabandi, or classification of the holdings in the times of the Rájás.

the rest formed the *hánsili* or revenue-paying *jeolá* on which the Rája took rent in cash and kind. Sometimes a family holding only one *jeolâ* furnished two men for service and got two *bartos*, or the whole *jeolá*, rent free. A family might hold as many *hánsili jeolás* as it could acquire, so long as it managed to pay the rent for them; but to hold two or more was very exceptional. A holding of the second class, that is, of a Dági family, was known as a *cheti*. On an average it contained from three to five *bhárs* of land, and the whole was held rent-free in lieu of service.

Every Kúlu man ascribes the *jeolábandi*, or distribution of the fields into *jeolás*, *chetis*, &c., &c., to one of the Rájás, Jaggat Singh. But it would be a mistake to believe that there was no tenure of household allotment in existence before this *jeolábandi* was made, or that all the lands of the kingdom were re-distributed to make it. The system of household allotment is much older, and probably popular in origin. The Rája merely revised and classified the holdings, with the object of regulating and simplifying the demands for feudal service and land rent, and making such demands correspond with the amount of land held. There are, however, signs in the constitution of the *jeolás* of a good deal of actual arbitrary distribution having taken place. Their present formation is not such as could have resulted simply from a natural growth, or from divisions made by self-governing rural communities.

A *dhol bahi*, or dooms-day book of the holdings was prepared by the Rája in question. It is said to have been long preserved with great care, and referred to with great respect as infallible evidence of title. Annual papers known as *chik bahís* used also to be made out in the times of the Rájás.* The *jeolás* were classified in the records according to the kind of service due from the holders, *e. g.* :—

Jeola garhiyá	... Garrison service in forts.
,, *cháhká*	... Service as soldier in cantonments.
,, *házríká*	... Service as orderly to the Rája.
,, *tarpagar*	... Service as constable.

So in the case of the Dágis and Chetis, each family had to furnish a man to bring in grass or fuel to the palace, to groom the Rája's horses, carry loads, &c., &c. Men of the first class also had to carry loads when necessary. The men liable to military service of different kinds were formed into regiments (*misls*) with commandants called *negís*. The Dágis of each *kothi*, in the same way had their regularly appointed officers for each branch of service.

Tenancy tenures.

There are two classes of tenants in Kúlu : (1) tenants holding under individual landlords; (2) tenants of temple lands. Of

* New lands broken up from the waste and not included in the *jeolabandi* were entered in these books as a *nauhansili* or *beshi* land.

Chapter III, D.

Village Communities and Tenures.

Tenancy tenures.

tenants of the first class, those from whom the proprietor takes rent in the form of a share of the produce of each field, go by the name of *ghárú*, while those who pay fixed rent in lump sums of grain and cash (*chakota*) are distinguished as *útkrú*. The share of the gross produce taken as rent is almost invariably one-half. Whoever, whether owner or tenant, advances the seed recovers it from the produce before division, and in some places half as much again is taken by way of interest. The tenant makes use of his own cattle and supplies the necessary manure; if he borrows the landlord's bullocks he is required to work for the landlord for a certain number of days in return for the loan of them. Generally the straw is divided as well as the grain, unless grass is plentiful, and the landlord does not care to take it. It may be said generally both of *ghárús* and of *útkrús* that none of them possess rights of occupancy.

Most of them hold other land of their own, and cultivate the fields which they hold as tenants, for a year or two at a time only. Among the occupants of land held by non-cultivating Brahmans there may be found tenants who have some claims to protection, but it is only of recent years that they appear to have become alive to the fact. Mr. Lyall noted in 1871 that they were not in much danger of being evicted, and would not lose much by it as land was plentiful, and proprietors often vainly endeavoured to get it off their hands, to anyone who would pay the revenue for them. The cause of this state of affairs was possibly the pressure of *begár* or forced labour, and now that the demands on that account are less frequent and less onerous, while population has increased proprietors do not care to part with their land except for good value. In connection with the revision of settlement of 1891, several suits were instituted for the establishment of occupancy rights, but a title was rarely established. With respect to eviction it is customary for the proprietor to give notice at the time one harvest is cut, if he does not intend the tenant to cultivate the next; and with respect to land which gives two harvests in the year, if the tenant manure the land for one harvest he must be allowed to cultivate the next harvest as well.

Tenures of land alienated to temples.

It has been said above, in Chapter III, Section B, that a large area was assigned by the Rájás as endowments in perpetuity to temples and idols, and that at present about one-seventh of the whole cultivated area of Kúlu continues to be so held.

In conferring land as an endowment, the theory appears to have been that the Rája divested himself of his lordship or proprietorship, and conferred it upon the idol or shrine. The cultivator thenceforward paid rent and did service in respect of such lands to the shrine, and not to the Rája. Up to the present day, neither the priests or servants of the shrine, nor the cultivators of the fields, make any claim to be called proprietors of the endowment lands, though most of them claim a hereditary tenancy of office or of the cultivation. They seem in fact to consider that to make such

Chapter III, D.

Village Communities and Tenures.

Tenure of land alienated to temples.

a claim would be an act of profanity on their part, which might bring down upon them the wrath of the particular divinity to whose shrine the land is assigned.

It will be seen from the description of temples and their management that has already been given in Section B, that temple endowment lands are occupied by tenants of two classes: 1st, tenants holding *barto* or fields rent-free in lieu of service; 2nd, tenants paying rents. The first class are considered to hold during service, and some are hereditary servants, while others can be dismissed by the managers of the shrine. The office of *pujári* is almost always considered hereditary, and in most cases the musicians and florists have held from father to son. The other officials and servants have not ordinarily had any hereditary connection with the shrine, and are understood to hold for life only in the case of *kárdárs* or managers, or during pleasure of the manager or council of persons interested in the shrine in the case of the *chelás*, attendants, and handicraftsmen. But even the hereditary officials would forfeit all claim to land and office by change of religion, loss of caste, or refusal or inability to perform their customary services. Their heirs would, however, have a claim to succeed them if not affected by the same disability. The management of these temples and their endowments in Kúlu has always been more or less in the hands of the body of hereditary votaries, which sometimes includes only the people of one hamlet, sometimes of several hamlets, or of a whole *pháti* or a whole *kothi*. The *kárdár* may be considered the deputy of this body. In the days of Dharmráj, or Church and State, there was, of course, an appeal to the Rája, whose authority in all matters was absolute. Since we have held the country the people have managed the temples much in the old way, and till latterly seldom invoked the assistance of the civil courts.

The second class of tenants, that is, those who pay rent to the temples whether their occupation be of long or short standing, are generally admitted to have an interest in their holdings almost or quite equivalent to that of a proprietor of land paying revenue to Government. So long as they pay the customary rent, they cannot be evicted. They can mortgage their fields; opinions differ as to their power of sale. No landholder in Kúlu had a power of sale in former times. It is sometimes a condition of their tenure that they should perform certain services in addition to payment of rent, such as providing a man to carry loads when the idol goes on a journey, &c., &c. The rent taken is generally in fixed amounts of grain, butter, oil, &c., &c., with a little cash added; some tenants pay cash only, and some a share of the actual outturn of each field. The amount is nearly always small, and it may be doubted whether the status of such cultivators is not higher even than that of occupancy tenants, for in some cases where assignments to temples have been resumed the quondem tenants pay the revenue and cesses due on their tenancies to the *negi*, or headman, direct, and render nothing whatever to the temple.

Chapter III, D.

Village Communities and Tenures.

Tenure of land alienated to temples.

There is no body of hereditary votaries having by custom any control over the class of temples known as *thákurdauáras*. These are managed by the priestly family in charge in the same way as in other parts of India. But any Hindu might apparently invoke the interference of the civil court in case of mis-appropriation or mis-appliance of the endowments. In the case of the Bairágís, Gusáins, Brahmans, Thákars, or domestic idols, the endowment lands are virtually the property of the Bairági, Gusáín, or Brahman family. Several instances came before the Settlement Officer in which such a family had sold land. He held that the sale was valid, but that the exemption from land tax was forfeited as regarded the land sold. They generally cultivate the land themselves, but if they have let any part to tenants, the latter will be generally found to be mere tenants-at-will like those who hold of ordinary peasant proprietors.

The few rent-free holdings in Kúlu not of the character of religious endowments are held by illegitimate descendants of the Rájás, or by Panditáni Brahmans. They are almost always proprietors of the land as well as assignees of the revenue. A *muáfidár* seems always to have become a proprietor in the end in Kúlu,—in fact there is reason to believe that in former times he was considered to be in a way proprietor from the moment of the grant.

From the table on page 57 it appears that the average size of a proprietary holding is three acres in upper Kúlu and four acres in Wazíri Rúpi and in Saráj. The average assessment per holding amounts to Rs. 4 in Saráj, and to Rs. 5 in the Kúlu tahsíl. These facts may appear to indicate a heavy incidence of land revenue, but it must be remembered, on the one hand, that the smallness of the holdings is exaggerated for the reason given on page 58, and the area stated is that of actual cultivation only, to the entire conclusion of the waste from which so many benefits are derived, and, on the other, that although the assessment is based on the marketable value of the crops, the agriculturist is often able to pay his revenue without any aid from his crops at all. A small plot of poppy will pay the revenue of an entire holding; or in the higher hamlets, where the poppy cannot be cultivated, the produce of the flocks and herds in the shape of wool and *ghi* will provide the necessary cash. The bees kept in the hives in the house walls also land their aid; the yield of a hive taken in the autumn is generally estimated at four *pakka* sérs, and the honey is sold at six *pakka* sérs for the rupee. Another miscellaneous source of income is the sale of the roots of *gugal* or *dhúp (Dalamiea macrocephala)*, gentian *(karu)*, and aconite *(patís)*. These are brought from the tops of the ridges and sold at a rupee or more a *kiltaful*. Violets are also bought by banniahs at an anna or two for a small basketful. The edible fern is a common article of food in the spring, and is collected by the poorer people, and bartered for grain. Mushrooms when in seasons are sold in considerable

Chapter III, D.

Village Communities and Tenures.

Tenure of land alienated to temples.

quantities in Sultánpur, the only place in Kúlu that can be dignified with the name of town. From a number of *phátis* such of the men as can be spared from farm work seek employment in Simla or in Mandi. In Mandi they are paid higher wages than coolies from elsewhere owing to their superior capacity for carrying loads. Again, by catching a hawk, by snaring a musk-deer and selling its pods, or by shooting a leopard or bear and claiming the reward, a man may secure a sum equal to one or two year's land tax.

Hay-fields or *kharetars*.

Grass is not cultivated for hay in Kúlu. The steep exposed hillsides, which are too precipitous for cultivation, and which have no tree growth upon them, are covered with several varieties of grass suitable for hay. Each village and often each family has its appointed portion of the hill side as its hay preserve. The grass is cut in September or October before it seeds, allowed to dry for some time, and then carried home. If trees are conveniently near, the hay is hung from their branches in wisps to dry. Firing the hill sides in the winter is beneficial in removing the tough stalks of the past year and providing ash manure for the young growth, and permission has been given by the local officers to burn in stated localities where there is no danger of the fire spreading to tree clad slopes.

Right to water-mills.

Water-mills in Kúlu belong to whoever builds them; they used to pay a tax to the State, but this was remitted at Regular Settlement; and as every man in the village is a landholder, the people did not care to rate the water-mills with a share of the land-revenue. In Wazíri Rúpi, however, the owners of water-mills pay revenue to the *jágírdár*. The rates fixed are 9 annas per annum if the mill is sufficiently supplied with water to be worked the whole year round, 6 annas if it is worked for six months only, and 3 annas if it can be worked only in the rainy season. The total income to the *jágírdár* from this source is Rs. 125 per annum.

Payments to village menials.

Village menials hold from 15 to 20 per cent. of the total cultivated area. The average size of a menial's holding is 2 acres only, but this class possesses other means of subsistence besides land, receiving wages and customary dues from the regular land owners. Some are paid by the job: thus the carpenter gets a contract for the building of a house, and the Kumhár is paid for the vessels he supplies, but most of them receive a grain allowance at harvest time in lieu of, or in addition to, such payment. The total of the payment made on this account by a landowner is estimated at 10 per cent. of the gross produce made up as follows: Chamár 4; Barehi 2; Lohár 2; basket-maker 1, and potter.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Detail of area with reference to agriculture.

The following table shows the cultivated area of Kúlu Proper as ascertained by measurement at the revision of settlement of 1891, compared with the area cultivated at the time of the previous settlements :

Name of Wazíri.	Cultivated area in acres. Regular Settlement, 1851.	Revision, 1871.	Now, 1890-91.
Wazíri Lag Mahárája ...	7,288	7,548	8,172
Wazíri Lag Sári	4,514	4,848	5,216
Wazíri Parol...	13,240	13,866	14,396
Total Kúlu Tahsíl, except Rúpi	25,042	26,262	27,784
Wazíri Inner Saráj	9,872	10,361	11,212
Wazíri Outer Saráj... ...	21,486	22,728	24,241
Total Tahsíl Saráj ...	31,358	33,089	35,453

Name of Wazíri.	Cultivated area. Regular Settlement, 1878.	Now, 1890-91.
Wazíri Rúpi* ...	9,502	10,123

*The settlement operations of 1851 and 1871 did not extend to this Wazíri, which was held in *jágír*; see Chapter V.

The total cultivation of Kúlu Proper at the present day is thus 73,360 acres, or approximately 115 square miles. The areas of the demarcated forests have been stated on page 66 and the gross area of each *wazíri* has been given on page 3. There were no measurements in connection with the Regular Settlement.

Both then and at the Revision of 1871 appraisements of the cultivation were made in terms of the measure of seed required to sow the land. If the appraisements were correct, their results

Chapter IV, A.

Agriculture and Arboriculture.

Detail of area with reference to agriculture.

would be convertible into areas by the application of the rule that in unirrigated land 3 *bhárs* 3 *pathas* of the local measure are required to sow an acre with barley. The application of this rule gives the area of the unirrigated land according to the appraisements, as for the three Wazíris of Parol, Lag Mahárája and Lag Sári :

At Regular Settlement	9,654 acres
At Revision of Settlement	15,648 "

and the area shown by the present measurements is 23,872 acres. The differences are, of course, due not to increase of cultivation, except to a limited extent, but to the roughness and inaccuracy of the appraisements.

To obtain the area of new cultivation the actual fields brought under cultivation between Regular Settlement and Revision, and from Revision till now, were identified during the progress of the measurements of 1891, and the results are as follows:

Table showing detail of land broken up since last Regular Settlement (area in acres).

	Since Regular Settlement to Revision.			Since Revision of Settlement to present.			Total land broken up since Regular Settlement.		
	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.
Wazíri Lag Mahárája	1	260	261 1·04	28	419	447 1·78	29	679	708 2·83
Wazíri Lag Sári ..	1	333	334 1·33	...	242	242 ·97	1	575	576 2·30
Wazíri Parol	52	574	626 2·50	8	356	364 1·45	60	930	990 3·95
Wazíri Rúpi	...	...	...	8	662	670 7—	8	662	670 7—
Total Tahsíl ...	54	1,167	1,221	44	1,679	1,723	98	2,846	2,944
Inner Saráj	...	491	491 4·97	...	266	266 2·69	...	757	757 7·66
Outer Saráj	...	1,245	1,245 5·79	10	448	458 2·13	10	1,693	1,703 7·92
Total Tahsíl ...	...	1,736	1,736 5·53	10	714	724 2·31	10	2,450	2,460 7·84

Note.—Antique figures denote percentage of increase of cultivation over that of Regular Settlement.

Crops.

The following table shows the percentage borne by the area under different crops to the total cultivated area of the tract:

Statement showing the percentage borne by the area under different crops to the total cultivated area.

	KHARIF.																					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	Sugar-cane.	Rice.	Indian corn.	Kangni.	Kodra.	Sariára.	Buckwheat and Ghangri.	Other Grains.	Moth, Másh and Múng.	Other Grains.	Til.	Chína.	Bhrera.	Other Grains.	Tobacco.	Tea.	Fruits.	Potatoes.	Vegetables.	Other edible grains.	Pepper and Turmeric.	Total Grains cropped.
Wazírís Parol, Lag Mahárája and Lag Sári.	·04	14·57	14·73	1·59	11·05	7·37	4·69	6·20	4·75	4·18	·01	2·49	·12	·21	·68	·21	·03	·2	·36	·35	·08	73·91
Wazíri Rúpi	·01	5·56	24·39	1·83	8·14	5·12	3·57	7·95	2·74	5·66	...	2·16	·01	·24	·24	·1	...	·07	·16	·54	·05	69·26
" Inner Saráj	...	2·63	22·90	2·15	4·06	10·56	4·82	7·15	3·61	·53	...	3·01	...	*·62	·62	...	...	·01	·47	...	·15	63·29
" Outer Saráj ...	...	6·26	4·21	5·72	12·18	11·10	2·42	2·43	4·05	5·33	·02	2·31	...	*·65	·42	...	·01	...	·64	·01	·02	57·84

* Hemp.

Statement showing the percentage borne by the area under different crops to the total cultivated area—concld.

1	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
	Rabi.														
	Wheat.	Barley.	Gram.	Massar.	Matar Kála.	Other Grains.	Oilseeds.	Fruits.	Vegetables.	Other Grains.	Poppy.	Tobacco.	Dhanya.	Other Grains.	Total Grains cropped.
Wazírís Parol, Lag Mahárája and Lag Sári.	40·01	13·32	·05	·41	·48	·12	2·56	·05	·06	·03	1·8	·02	·01	·01	58·93
Wazíri Rúpi	37·94	21·03	·01	·44	·12	·48	2·26	...	·01	...	5·07	·02	...	...	67·38
" Inner Saráj	35·95	35·22	·01	·42	·02	·05	·34	...	·02	·01	3·38	...	...	·01	75·43
" Outer Saráj	45·49	23·07	·49	·23	...	·04	·01	...	·01	...	3·64	...	...	...	72·98

Chapter IV, A.

Agriculture and Arboriculture.

Crops.

The large variety of grains produced is due to the varying altitude of the cultivation, some hamlets being situated as low as 2,500 feet and others lying as high as 9,000 feet above the sea. In the valley and on the hill sides up to an elevation of 5,000 feet, or even higher if the aspect is favourable, maize is grown to a very large extent, and is the chief Kharíf crop in the unirrigated land : a large proportion of the area yields two harvests in the year and in addition to wheat, which is the crop most valued in the Rabi, much barley, opium, *sarson* and pulses are produced. Such land is locally known as *bal*, or, in Saráj, *neul*. Further up the mountain side the cold is unfavourable to the cultivation of maize, especially in succession to a late ripening Rabi crop, and its place is taken by *kodra*, *chini*, *kangni*, *ogal*, and *sariára* (which, however, are also grown to a certain extent in the *bal)* : a fair proportion of the land yields two harvests in the year, but as wheat generally ripens too late to be followed by a Kharíf crop, more barley is grown than wheat in the Rabi; some opium, *sarson*, and pulses are produced. This land is known as *manjhát*, the "mid-zone" between the *bal* and the *gáhar* or upland cultivation which is reached at an elevation of 7,000 feet, or more or less according to aspect. In the *gahar* (called *saráj* or "highland" in the Saráj tahsil) *sariára* and buckwheat *(káthu)* are almost the only crops in the Kharíf, except that small patches near villages are cultivated with hemp ; only a small portion of the land yields two harvests in the year ; barley is the chief crop in the Rabi and wheat is almost the only other : little or no opium or *sarson* being produced except in Saráj where the poppy grows well even at a high elevation. Potatoes are grown in places in such land. This zone extends up to 8,000 feet, or higher, and villages are not generally to be found at a greater elevation, but up to 9,000 feet or more there are stretches of cultivation of a kind called *kutal*. Such land lies in the open downs towards the tops of the ridges, or in clearings in the middle of the forest of inferior pines. It is too high to bear any Rabi crop but wheat, or any Kharíf crop but buckwheat. The buckwheat is sown in April or May, and reaped in September, and is followed at once by a wheat crop reaped in July or August; the land then lies fallow till the following April, when the rotation re-commences. *Kutal* thus yields two harvests every two years. The soil is rich, and very fine wheat is to be seen growing upon it, though the seed, curiously enough, if sown in the *bal* comes to nothing. Variations in the rainfall affect these four zones very differently, though an average rainfall is good for all. A very severe winter by keeping the *kutal* too long under snow destroys the wheat sown in it, but is very favourable to the Rabi crops in the *gáhar* and *manjhát*, though less so to those in the *bal*. The Kharíf crops in the *bal* suffer from a deficient monsoon rainfall, which may be beneficial to those in the higher lands. If these circumstances are reversed contrary results are produced. On the whole, however, the harvests in Kúlu are wonderfully secure, and it is proverbial that a famine has never been known. In Saráj there is a class of land called *kater*, generally lying in the *saráj* or

Chapter IV, A.

Agriculture and Arboriculture.

Crops.

kutal zone and cultivated at intervals of several years. When the time comes for ploughing it the brushwood is cleared away, and a crop of buckwheat followed by wheat is taken, after which the field is allowed to become again covered with forest growth. In Saráj one-third of the total cultivation is cropped both in the Kharíf and in the Rabi harvest, while of the remainder a much greater portion lies fallow in the Kharíf than in the Rabi harvest. The reverse is the case in the Kúlu tahsíl. The explanation is that in parts of Saráj, which receive an excessive rainfall, the Kharíf crops are choked with weeds, run to straw instead of grain and ripen with difficulty, and consequently only a small area is sown in that harvest, generally about half the area cropped in the Rabi. A possible cause of the great rainfall is that the monsoon clouds ascending both the Beás and the Satlaj valley meet on the main ridge which divides the Saráj tahsíl, and keep it constantly bathed in mist. Towards the Satlaj, where the heat in the early summer is liable to wither up the Rabi crops, a greater area is cropped in the Kharíf than in the Rabi, and the same is the case in the Kúlu tahsíl.

Rotation of crops.

The large variety of crops grown allows scope for varied systems of rotation. In the best manured lands in the *bal*, barley follows maize, and maize follows barley in unfailing succession, or wheat may be the Rabi crop regularly grown in the rotation. In less highly manured lands *sariára* or *kodra* or *chini* mixed with *kangni* is grown as the Kharíf crop in alternate years with maize. In the *manjhát* wheat follows *kodra*, and is followed by a fallow, after which a barley crop is raised, and then the rotation re-commences with *kodra*. Another rotation at a slightly higher elevation is wheat, then fallow, followed by barley, then buckwheat, then a fallow. In the *gáhars* barley follows *sariára* regularly in the best fields; and in the next best the rotation is varied by wheat followed by a fallow being taken in alternate years. In the inferior fields wheat and buckwheat succeed one another, or only one crop is raised in the year. Apart from aspect and elevation the quality of a field largely depends on the facility for manuring it. Farm-yard manure is carefully utilized, and is improved by the addition of dry pine needles in Kúlu, and of green loppings from standing pine and fir trees in Saráj. The loppings are, no doubt, richer in salts than the dry needles, and form better manure, but great damage has been done to the forests by this practice, especially as saplings are lopped in preference to grown trees. Mr. Anderson, Forest Settlement Officer, however, has recorded the right of the people of Saráj to lop, subject only to certain necessary and unburdensome restrictions as to the girth of the trees and the height from the ground to which they may be lopped. Sheep are frequently penned on fields before ploughing, and some miscellaneous kinds of manure are made use of, such as chaff for a pulse crop. Wheat, barley, and maize are reaped so as to leave a full half of the straw as stubble to be ploughed in or burnt as manure; hay is so plentiful that only the upper and

Manure.

softer halves of the stems are valued for straw. The poppy stalks are often similarly treated after the extraction of the opium. Grasses,not suitable for hay coming up in the field are cut green to rot in the ground and form manure.

Irrigation.

The percentage borne by the area artificially irrigated (known as *ropa* in Upper Kúlu and as *kiar* in Outer Saráj) to the total cultivated area is 14 in the richer Wazíris of Parol, Lag Mahárája and Lag Sári; 4 in Rúpi and in Outer Saráj, and less than one in Inner Saráj. Most of the *ropa* of the Upper Beás valley lies in the plateaux referred to in the general description of the tract; and in Rúpi the best irrigated land is found on the margin of the Beás, though there are patches in the Párbati, Hurla and Sainj valleys. In Inner Saráj the *ropa* lies in patches on the banks of the Sainj and Tírthan, and is watered from small streams which are full only when the monsoon rain is sufficient. In Outer Saráj there is much good irrigated land on the banks of the Kurpan and irrigated from it, and there are plots on the margin of the Satlaj and in the Báwa Gád valley which are of very fair quality. Rice is the only crop grown in such land in the Kharíf harvest. A Rabi crop is grown in it wherever the aspect and elevation permit the crop to ripen before the commencement of the rice planting season; in the lower rice lands wheat fulfils this condition, and is preferred as it is more valuable than barley, and in Outer Saráj the poppy is also grown, but in the higher lands only barley can be obtained. Water is not supplied from the canals to the Rabi crops in irrigated land except in seasons of very exceptional drought. The rice-land is carefully terraced into level fields, and resembles a flight of large, broad steps. The canal cut which supplies the water for irrigation is often brought from a long distance, and having its head high up the valley of the torrent which feeds it has sometimes to be conducted by means of wooden aqueducts round cliffs and across streams. If it falls out of order the work of many hands is required to put it in repair, and there is an organized system of long standing for collecting labour. Each canal (*kul*) has four officials, a *darogha*, a *jatáli*, a *dhonsu*, a *bándu*. When a canal requires repairs, the *darogha* or superintendent gives the order to the *jatáli* or messenger, who goes round with the *dhonsu* or drummer and collects the labourers: each family getting a share of the water has to furnish a man. The gang march to the canal together; any one not joining before they reach the ground is fined two *pathás* of grain, and if he is absent the whole day, four *pathás*. It is the duty of the *bándu* to collect these fines, but his special business is to superintend the daily distribution of the water, like the *koli* in Kángra. He, in fact, is on permanent duty while irrigation goes on, the other officials attend so long only as work on the canal is in progress. The *darogha* gets a little grain by way of pay; the others undertake their duties in lieu of working with spade and shovel. The fines are eaten up at a feast held when the work is concluded. The dam of a *kul*, which

Chapter IV, A.

Agriculture and Arboriculture.

Rice.

is called a *ban* or *dang* in Kángra, is termed *aran* in Kúlu; the mouth or opening into a *challa* or duct from a *kul* is called an *oes*; the opening from a *challa* into a field, a *sharálan*.

The climate is unfavourable to the production of the finer kinds of rice—*begami* and *básmati*—which are grown only in one or two places in the lower parts of the Beás and Satlaj valleys. In the Kúlu tahsíl the most common varieties are *matáli*, *játu* and *máhuri*. The two latter are alike, and are often sown mixed, the mixture being called *gargal* : the ears are drooping, and the beards white and silky. These are sown throughout the valley up to an elevation of a little under 6,000 feet; above that elevation they are replaced by *matáli*, the ears and barbs of which are brown and upright. In the lower part of Wazíri Lag Mahárája unbearded varieties, called *jaldhara*, and *mogai* are grown. These fetch a better price than *játu*, while *játu* sells for more than *matáli*. In Saráj *raili*, an unbearded variety with a reddish grain, is the most common in the lower rice lands, and *chhuwáru*, which has a white grain and short upright red barbs, is generally sown in the higher; and here and there *játu* has been introduced from Kúlu. The rainfall is so great that rice is produced extensively in unirrigated as well as in irrigated land, especially in Saráj, but the varieties grown without irrigation are different from the above : the chief are *rachhera*, the husk of which is dark coloured; *lal máhuri* distinguished by a red husk; *dhán basáhru*, with a yellow husk; *rundlu*, black-eared; and *báeru*, an unbearded variety.

Rice is sown broadcast only in the two southernmost *kothis* where the cultivators are settlers from Mandi State, chiefly Aráins. Elsewhere the rice is sown in nurseries early in May, and planted out in the fields between the latter half of June and the end of July, according to elevation. *Matáli*, *básmati*, *chhuwáru* rice is forced artificially by being kept moist between layers of birch bark, and is not sown in the nursery till it has germinated. A better yield is obtained by the planting than by the broadcast system, but it requires very much more work. If the fields have lain fallow in the Kharíf they have to be first hoed before they are ploughed up. The land is manured either with a coating of farmyard manure, or by sheep being penned on it, or by both methods : the nursery is very heavily manured, and the same plot is always reserved for this purpose, so that the soil may be as rich as possible. Each proprietor has his appointed day or days for receiving water for his rice-planting, and when his turn comes all the people of the village or *phati*, men, women and children, turn out to help him, and are fed at his expense. While the men plough the fields, repair the ridges made at the foot of the field terraces for retaining the water, turn on the irrigation channels, and drive the bullocks which drag the huge rakes to churn up the mud, the women pull up the plants from the nursery and plant them in the fields, working in rows and singing merrily all

Rice.

the while. The field is watered for a month after planting, and is then weeded and watered again; another watering is necessary when the ears form, and another when the grain sets. Harvest time is in October when the grain is cut and allowed to lie on the field to dry for a few days; it is then stacked at the threshing floor until the Rabi ploughings and sowings are over, when it is threshed in November or December. In Saráj the blocks of rice-land are not so large as in the Kúlu tahsíl, and the people do not turn out to help each other with their rice-planting; each family prepares and plants out its own bit of land. It is a common practice in Outer Saráj to sow *mash* on the small ridge made at the foot of the field terrace for retaining the water, both to give it solidity and also to utilize all the culturable area possible. The wild *shwánkh* grass grows thickly in rice-fields, and is allowed to grow up along with the blades of rice from which it can hardly be distinguished; when it flowers it is cut to be fed off green to the cattle, or to be made into hay.

Maize.

Maize is sown at the end of May or in June, in fallow land or in succession to barley. Even in the best land it is usual to give a fallow for one harvest every second or third year. The produce is generally excellent, but it is much sought after by bears, monkeys and birds, and consequently the heads are generally collected about the end of September or beginning of October before they are quite ripe, and are laid on the house roofs to ripen, as they can there be guarded more effectually. The bright orange hue thus lent to the house-tops is a striking feature of the Kúlu autumn landscape. The percentage of cultivated area under this crop varies greatly in the different parts of the sub-division: in Upper Kúlu, where rice is the most important produce, it is 15; in Rúpi and Inner Saráj, where it is the most paying Kharíf crop, 25 and 23, respectively; and in Outer Saráj only 4. There is much land in the latter *wazíri,* which seems eminently suited for the production of maize, and it is difficult to understand why the grain is comparatively so little sown. The reason generally given by the people is that the crop is so liable to be damaged by bears; but bears are just as plentiful in the other parts of the sub-division where maize is cultivated as they are in Outer Saráj. The Rev. Mr. Carleton, of the American Presbyterian Mission, who has acquired land for his mission in the south-west corner of the *wazíri,* has there cultivated American corn with great success. The plants of the American kind are put out three to four feet apart, and each throws up several very tall stems; three and even five cobs are obtained from each stem, instead of one or two only, as in the case of the country variety. Even with this example before them, and although Mr. Carleton has been liberal in distributing seed-corn, the inhabitants of Outer Saráj have not been led to increase their cultivation of maize to any great extent.

Kodra (*Eleusine corocana*), *ogal* or bhresa (*Fagopyrum emarginatum*), *kangni* (*Pennisetum italicum*), *chini* (*Panicum milia-*

Chapter IV, A.

Agriculture and Arboriculture.

Other kharíf food-crops.

ceum), and *sariára* (*Amaranthus anardana*) are also sown towards the end of May in the fallows in the higher lands, and in June in succession to barley in the lower lands. All require careful weeding and thinning to remove the redundant growth due to the rains. In Outer Saráj this is done by harnessing a pair of bullocks to a large rake and making them drag it through the field. In that *waziri chíni* and *kangni* are highly valued, and are grown as separate crops without intermixture, though the latter is frequently sown mixed with *kodra* or with the unirrigated varieties of rice. But in Kúlu *chíni* and *kangni* are always sown mixed, and often *kodra*, with some times *sariára* as well, is added to the mixture. *Sariára* may be sown rather later than the other crops and *mash* and *kulth* pulses may be sown later still; these grains are therefore preferred for *dofaslí* land. There are three varieties of *sariára*, one, *ták* or *dhángar*, with very large crimson combs or heads, the other two with smaller heads, crimson and golden in colour, respectively. Buckwheat (*Fagopyrum Esculentum*) is grown in the *kutal* in the manner described above, and in the *gahar* in succession to wheat, year by year, or with occasional fallows. *Mash* pulse is often sown in Indian corn, *chíni* or *kangni* fields so as to utilize all the crop bearing area possible. On the steep and hot hillside along the bank of the Satlaj the pulse called *kulth* is much grown in the Kharíf harvest. *Til* and cotton have been introduced experimentally within the last few years in the very low-lying land on the Satlaj bank. Turmeric (*haldi*) is here and there produced in the lower villages.

Tobacco.

Tobacco is grown as a Kharíf crop in Kúlu, generally in richly manured plots close to houses. It is sown in small nurseries, and afterwards planted out; the leaves are dried and rolled up into thin tubes, in which form the tobacco is sold. It is grown mainly for home consumption, but in some places for the market as well, and is a lucrative crop; the Sarájís are not able to grow enough for themselves, and have to import from Upper Kúlu. It has a pleasant flavour, and is distinct from the "gobi" variety grown in the plains, which has been introduced to a small extent by the Aráin settlers in Wazíri Lag Mahárája. American and Havannah leaf has been raised with success by a European planter, Mr. Minniken, but its manufacture has not been attempted on a large scale.

Hemp.

Hemp is grown extensively in the high-lying villages on the slopes on both sides of the Jalori ridge where the excessive rainfall, which is fatal to the *charas* excretion of the plant, is favourable to the development of excellent fibre. It is sown in the richly manured plots within, or close to, the hamlets, and also in the glades or *tháches* in the forest where sheep are regularly penned. The produce is estimated as high as five or even ten maunds of fibre an acre, and sells at 8 to 16 *pakka* sérs per rupee to the inhabitants of villages where hemp is not grown. Most of the fibre, however, is manufactured where it is grown into ropes and

Chapter IV, A.

Agriculture and Arboriculture.

Hemp.

grass-shoes (*pula*), the latter of which are made by the women (both high and low caste, but chiefly low caste). Four pairs of grass-shoes or three ropes, each 30 feet long, can be made from two *pakka* sers of fibre. There is generally a surplus for sale after home requirements have been satisfied, and the grass-shoes are procurable in the bazárs of Sultánpur in Kúlu and Rámpur in Bashahr at two annas a pair. Ropes fetch less as they require less hand labour and less time to make than shoes.

Wheat and barley.

Sowings of wheat and barley begin early in September in the highest cultivation, towards the end of November in the *bal*, and between these dates at intermediate elevations. Similarly, while barley is reaped in the *bal* before the middle of May and wheat less than a month later, the former grain is not gathered till June in the higher lands, and the wheat is often not in before the commencement of the rains. Both benefit in the higher lands by being under snow for a short time, each root putting out more stems in consequence. Excessive snow or rain is liable to cause rust and "bunting." Wheat is the more important of the two as a revenue-paying crop, and occupies more than half of the area cropped in the Rabi harvest except in Inner Saráj where the areas under wheat and under barley are nearly equal.

This is due to two reasons: the higher elevation of the greater part of Inner Saráj does not permit wheat to ripen in time to be followed by a Kharíf crop; and besides in that *wazíri* grain is grown more for consumption than for the market, and barley flour is the favourite food of the people. In Outer Saráj a large quantity of wheat is sold, and owing to the low elevation of most of the *wazíri* the grain ripens early. In parts of Outer Saráj it is usual to reserve land for wheat, and so get one good crop of that grain instead of an average yield followed by an indifferent crop of millet: such land while lying fallow in the Kharíf bears a luxuriant growth of excellent fodder grasses (*suhan* and *kawai* being the chief varieties), which are partly made into hay and partly ploughed into the soil as green manure. About half the straw is left on the ground as stubble to be ploughed in for manure, generally being partially burned first.

The opium poppy.

The most paying produce in the Rabi harvest is opium, but the cultivation and manufacture are laborious. The earlier in November the poppy is sown the bettter, but a cultivator generally sows several small plots one after the other, so that the collection of the opium may not be such a tax on the energies of his family as it would be if the poppies in all the plots were ready at the same time. The plots are highly manured both before sowing and also more than once after the young plants have come up: frequent weeding is also necessary. The seed is sown in rows, and coriander is very generally sown in the drills between the rows; a fringe of barley is often raised around the field so that the barley being reaped before the opium is gathered a path is left by which the field may be visited without

Chapter IV, A.

Agriculture and Arboriculture.

The opium poppy.

injury to the plants. The opium is extracted between the end of May and the end of June according to elevation. When the poppy-heads are ready two or three slits are made in each in the evening, and early next morning the cultivator's whole family turns out to collect the juice which has exuded through the slits. This is of a bluish brown colour ; it is taken off with a wooden scraper, or with the edge of a reaping hook and rubbed on to poppy petals which have been kept for the purpose. A number of small balls are thus formed, which are wrapped in poppy leaves and so kept till they are quite dry : both leaves and petals are then removed, and the opium is ready. The same poppy-head yields opium for several days. The removal of juice keeps the cultivator's whole family occupied from early morning till noon, and sometimes all day in the case of a large field. A fall of rain is very injurious at this stage, washing away all the exuded juice; and still greater damage may be caused by a hail-storm which sometimes nips all the capsules in a field clean off the stalks. The poppy is not much cultivated in places like Upper Kúlu where there is much irrigated land, because the time for collecting the opium corresponds with the rice-planting season, and labour is not available for carrying on the two operations simultaneously. Thus while the percentage of cultivated area under poppy is less than two in Upper Kúlu, is five in Rúpi and three and-a-half in the Saráj tahsíl. While the opium of Rúpi is preferred by traders to that of Kúlu, the opium of Saráj is considered superior to both. In the more northern portions of the sub-division the drug is produced only in the less elevated villages, but in the Saráj tahsíl, and especially in Outer Saráj, elevation seems to be no obstacle to the cultivation of the plant, and it is grown as high as 8,000 feet above the sea. There is scarcely a village which does not produce sufficient opium to pay its revenue, and the total value of the annual yield of opium of the tahsíls is probably double their present revenue.

Sarson.

Sarson is largely grown in the Rabi ; it is sown late and reaped towards the end of April. The seed fetches a good price and is exported as far as Hoshiarpur. The oil is largely consumed in Kúlu, and also is bartered for wool in Láhul. The Kúlu people used to express the oil from the seed themselves, but this industry has now largely fallen into the hands of Aráins settled in the Beás valley. About 5 sérs of seed are required to produce a sér of oil.

Potatoes.

Potatoes are grown to a limited extent in the higher villages chiefly in the Sarvari valley. They are sown in April and dug in August.

Tea.

The cultivation of tea spread into Kúlu from Kángra, and very soon after the settlement of 1851 was finished, Major Hay, Assistant Commissioner, planted tea in a small garden at Nagar. This garden was bought and improved by his successor, Mr. Knox, who after his transfer from the sub-division founded the Kúlu

Chapter IV. A.

Agriculture and Arboriculture.

Tea.

Tea Company which added to the Nagar nucleus, land bought in various parts of Kúlu from Bajaura northwards. The land was partly devoted to the cultivation of tea, but was for the most part managed as a large farm for the production and sale of grain. "There seems to be very little land in the Kúlu valley which is well suited for the cultivation of tea. The quality of the leaf is excellent, but the flush of leaf, or yield, is not heavy. In the lower part of the main valley the rainfall is very uncertain; the clouds pass over it, and cling to the sides of the high ranges. In the upper valley there is enough rain, but hardly enough warmth. Again, the land in the valley is often cold and marshy at a short depth below the surface. The combination of a hot baking sun above and cold water at the root appears to stunt or kill the plant." * The company was dissolved about 1880, and its estates were purchased half by Mr. H. J. Minniken, who had been their manager from the first, and the other half by Colonel R. H. F. Rennick. The former gentleman alone continued to manufacture tea for sale, the produce of gardens at Ráesan and Nagar aggregating about 60 acres. The latter gentleman has maintained only a small area under tea chiefly for private consumption, as has also another European planter, Mr. Donald, at Dobhi.

Fruit.

If the climate of Kúlu is unfavourable to tea it is eminently suited for the production of all kinds of European fruit and vegetables. The orchards planted by Captain R. C. Lee at Bundrol, more than 20 years ago, and those at Dobhi, now held by Mr. W. H. Donald, yield large and very fine pears and apples, which find a ready sale in Simla and in other big European stations, both in the hills and in the plains. Smaller orchards are owned by Captain A. Banon and by Mr. J. S. Mackay at Manáli. The fruit trade promises to develop still further, but its prospects would be better if communications between Kúlu and Simla on the one hand and the railway on the other were improved. At present a great part of the yield of apples and pears remains unsold on account of unfitness to bear a journey of many days' duration, and for the same reason there is no market for vegetables or for the more perishable fruits—peaches, plums, apricots and cherries,—which are produced in Kúlu of a quality scarcely surpassed even in England. The fruit planters' greatest enemies are the flying foxes, which invade the Beás valley in immense numbers in August, devour large quantities of fruit, and knock down still more from the trees by settling on them; birds and insect pests of sorts have also to be contended with. In the Saráj tahsíl European fruit trees have been planted only in the Rev. Mr. Carleton's land and in the tahsíl garden at Banjár of recent years; the experiments show that good apples, pears and peaches can be produced. Apricot and peach trees are common everywhere in cultivated lands; the people prefer to eat the fruit before it ripens, and value it chiefly for the oil which they extract

* Lyall's Settlement Report.

Chapter IV, A.

Agriculture and Arboriculture.

Fruit.

from the stones. It sells at a rather lower price than the oil extracted from *sarson* or poppy seeds and is also bartered in Láhul for wool and salt. Peach stones also yield oil but in less quantities than do apricot kernels. Where both apricots and peaches are scarce, oil is sometimes expressed in Wazírí Rúpi from the stones of the fruit of a wild shrub, the *bhekal* (*Prinsiepia utilis*). Plantain trees are abundant in the low-lying villages on the bank of the Satlaj and there are several mango groves there:

Sugar-cane.

Sugar-cane has been introduced in recent years in Bajaura and Khokhan *kothis*, most of it in Colonel Renneck's estate, by the Arains settled there. The cane and its products appear to be of average quality, but the experiment has not yet been tried long enough for it to be possible to judge of its probable success.

Average yield of the various crops.

At the revision of settlement of 1888-1891 a number of experiments were made to ascertain the yield per acre of the various kinds of grains, and extensive inquiries were made at the same time from intelligent agriculturists, with the same object. The following table shows the result, together with the rates assumed for the different portions of the tract as the basis of the Settlement Officer's estimate of the value of the gross produce :—

Name of Grain.	Yield per acre in pakka sérs.				
	1. By experiment.	2. By inquiry.	3. Assumed: Kúlu tahsíl except Rúpi.	Wazírí Rúpi.	Saráj tahsíl.
Rice in irrigated land (unhusked)	700	612	640	420	400
Do. unirrigated land ...	420	357	420	320	320
Maize	1,000	670	500	300	380
Kangni	235	408	200	200	200
Kodra	300	510	400	300	320
Mung, moth and másh	100	200	100	100	100
Buckwheat	162	200	200	180	180
Chíni	285	300	220	200	200
Sariára	300	400	300	240	250
Bhresa or ogal	250	153	120	100	120
Wheat	250	384	200	100	200
Barley	450	459	300	280	270
Massar	300	255	160	150	150
Kála	...	350	200	180	190
Sarson (seed)	150	300	120	120	120

It would be almost impossible to estimate the outturn of opium per acre of poppy cultivation by experiment or inquiry, but a close approximation can be obtained by comparing the results of the measurements prescribed by the opium rules with the excise registers showing the weight of opium exported from the sub-

Chapter IV, A.

Agriculture and Arboriculture.

Average yield of the various crops.

division under permit. Very little opium is consumed locally and very little can be smuggled. The annual measurements of the poppy crop were very carefully made during the three years in which settlement operations were in progress, and the comparison with them of the excise registers brings out an average of upwards of 5 sérs of opium per acre: the yield assumed for settlement purposes was 4 sérs. The value of the outturn per acre of the following products was estimated in cash:—

	Rs.
Tobacco	16
Fruit	40
Potatoes	12
Vegetables	8
Turmeric	8
Red pepper	8
Hemp	8
Sugarcane	16

Production and consumption of food grains.

All the above, even the poorer grains—*kodra*, buckwheat, &c.—find a market in Sultánpur, and there are also scattered shops and clusters of shops at the stages and other places along the high road, at which grain can be disposed of. Other purchasers of rice are Láhulís and *lugri* brewers. Maize is largely brought by the inhabitants of Outer Saráj where little maize is produced; it is also exported in considerable quantities as far as Mandi and Pálampur. *Másh* also finds its way to Pálampur and to Kángra. *Sarson* and *sariára* are exported *viá* Hoshiárpur to the plains, the latter grain being permissible fast-day food for a Hindu. There is also some export of wheat. In Outer Saráj, although maize has to be imported, the people have surplus grain which they are able to dispose of at good prices in Rámpur-Bashahr—a poor country where scarcity of grain is the normal state of affairs. Kotgarh in the Simla district is a market for the disposal of surplus produce as well as Rámpur, and people from Suket visit Outer Saráj to buy grain.

Timber trees.

The nature of the forest flora has been briefly referred to at page 65, and the measures which have been taken with a view to forest conservancy have been noticed at page 63. The following extracts from a note on these subjects by Colonel Stenhouse, late of the Forest Department, may more appropriately find a place here:—

"The upper limit of arborescent vegetation in Kúlu is formed at about 12,000 feet by the alpine birch (*Betula bhojpatra*), generally with an undergrowth of the large-leaved rhododendron (*Rhododendron companulatum*); up to 13,000 feet the small juniper (*Juniperus wallichiana*), forms dense patches of low scrub on dry slopes. Associated with the birch and forming extensive forests below it, is the Himaláyan silver fir (*Abies Webbiana*), also *karshu* (*Quercus semicarpifolia*). In the region of the silver fir are found the large Himaláyan maple (*Acer cæsium*) and the bird-cherry (*Prunus padus*). As we descend into the valleys, the Himaláyan spruce (*Abies Smithiana*) makes its appearance, first associated with the silver fir, and lower down either pure or with a mixture of *deodár*: associated with the silver fir and spruce is found the blue pine (*Pinus excelsa*),

Chapter IV, B.

Live-stock.

Timber trees.

frequently forming patches of pure forest at high elevations. In the region of the spruce are found a large variety of deciduous trees, such as the Indian horse chestnut (*Æsculus indica*); the large-leaved elm (*Ulmus wallichiana*); the mulberry (*Morus serrata*); and the walnut (*Juglans regia*). In the regions of the spruce and silver fir is frequently found the yew (*Taxus baccata*) and the small hill bamboo, Nargál (*Thamnocalamus spathiflorus*). The smaller hill bamboo (*Arundinaria falcata*) is common at the bottom of valleys, and in ravines in the region of the *Pinus longifolia*.

"We may thus distinguish in Kúlu the following forest regions: (1st) birch; (2nd) silver fir and the *karshu* oak; (3rd) spruce. The fourth region may be styled that of *deodár* (*Cedrus deodara*), the upper limit of which in Kúlu is about 8,000 feet, and the lowest natural *deodár* is found at an elevation of a little over 5,000 feet. Several deciduous trees, besides the horse chestnut and large-leaved elm, are common in the *deodár* region, namely, *khirk* (*Celtis Australis*), and four species of *rhus* (*R. vernicifera*, *R. Punjabensis*, *R. succedanea*, and *R. semialata*). Here and there groups of the poplar (*P. ciliata*) and of the hill *tún* (*Cedrela serrata*) are found in the *deodár*-producing forest. At the same elevation as *deodár*, but chiefly in the vicinity of villages, is found *mohru* (*Quercus dilatata*), and in some places *ban* (*Quercus incana*). At the bottom of the Beás valley are found islands and stony reaches covered with alder (*Alnus nitida*), often accompanied by the small-leaved elm (*marn*). The *chíl* tree (*Pinus longifolia*) is only found to any large extent on the Párbatti, Sainj and Tirth tributaries of the Beás river. On the Párbati *Pinus longifolia* forms considerable forests, in which it is often associated with *deodár* and *kail* (*Pinus excelsa*), and ascends to 7,000 feet. The *deodár* localities and the cultivated lands in Kúlu generally intersect or adjoin each other, which makes forest conservancy a difficult task. * * * * * * * * * * * *

"*Deodár* timber is the chief article of export from the Kúlu forests. It is brought out of the more accessible forests in the form of logs and from those more remote in the shape of sawn timber such as broad or narrow-gauge sleepers or other scantlings. The logs are conveyed by slides and launched at the commencement of the rains into the Beás or its tributaries. The sawn pieces are carried by coolies to the nearest floating stream and launched at the end of the rains to avoid loss by floods. Logs and scantlings are collected at Nadaun and other catching depôt, whence they are rafted to the Wazír Bhular sale depôt."

SECTION B.—LIVE-STOCK.

Statistical.

The live-stock of Kúlu Proper were enumerated in connection with the census operations of 1891 with the following results, as compared with the returns prepared in connection with the revision of settlement of 1871, and with the first Regular Settlement of Wazírí Rúpi in 1878 :—

Chapter IV, B.
Live-stock.
Statistical.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	As shown at (a) Regular Settlement of 1878. (b) Revision of 1871.						As ascertained at present Settlement and special enumeration with the Census.									
												Sheep and goats.				
Ilaka.	Ploughs.	Sheep.	Goats.	Cows.	Bullocks.	Horses and Mules.	Cows and Bullocks.	Buffaloes, both male and female.	Horses and ponies (male and female).	Mules.	Donkeys.	Sheep.	Goats, and lambs, and	Kids.	Camels.	Plough.
(a) Wazíri Rúpi	2,437	13,782	11,134	5,303	5,847	...	13,296	29	102	8	...		44,647		...	2,805
(b) Wazírís Lag Mahárája, Sári and Parol.	4,462	33,014	18,851	12,508	10,822	35	34,065	88	663	18	132		95,565		...	6,576
Wazíri Inner Saráj	1,524	6,250	4,665	4,266	3,049	...	13,022	...	14	...	...		81,925 (Inner and Outer Saráj together)		...	3,979
Wazíri Outer Saráj... ...	2,765	11,130	7,252	6,927	5,635	...	34,744	71	15	...	...				...	6,849
Total Saráj tahsíl ...	4,289	17,380	11,917	11,193	8,684	...	47,816	71	29	...	...				...	10,822

Chapter IV, B.

Live-stock.

Cattle.

The small cattle of Kúlu are very hardy. A bullock is not usually worked till he is four or five years old; he will then give six or seven years' good work and as much more again if carefully fed. The cow's milk not required for curds is made into *ghi* and sold, the usual price obtained by the peasant being a rupee for two *pakka* sérs. The animals are kept in the room which forms the ground-floor of a Kúlu house, and from which air and light are carefully excluded, the people considering warmth and protection from wild beasts preferable to ventilation. Whatever may be said in favour of this practice it has undoubtedly had something to do with the occurrence of the epidemics of rinderpest which have from time to time raged in Kúlu, and the last of which in 1890 did immense damage.

Attempts have been made to improve the breed by the introduction of bulls first from the Government Farm at Hissár and in later years from Brittany. From the first were produced some fine half-bred young stock, but unfortunately most of these died during the epidemic of rinderpest in 1880-82. The cows of the Brittany breed give more milk than the indigenous variety, but the people are chary of attempting cross-breeding, because they fear that the bullocks so produced would have no humps, and so would be useless for ploughing purposes.

Ponies and mules.

It is only in the Kúlu tahsíl and there chiefly in the town of Sultánpur, that ponies are kept in any number. Most of them are driven up in the monsoon season to enjoy the excellent grazing near the Hamta and Rotang Passes. Several attempts have been made to promote mule-breeding in the Beás valley, but without any marked success, owing mainly to the paucity of grazing.

Buffaloes.

Buffaloes are not kept by the Kúlu people except to a very limited extent in the neighbourhood of Bajaura and in the lower parts of Outer Saráj; and the nomadic Gujars of Mandi and Kángra Proper have not established a right to bring their buffaloes into the sub-division to graze. The provisions of Mr. Anderson's Forest Settlement contemplate their entire exclusion, but the Forest Officer has a discretionary right to allow a certain number of buffaloes to graze in undemarcated waste under conditions laid down in the rules made under Section 31 of the Forest Act.

Sheep-runs, and rights and customs of shepherds.

For successful sheep-farming it is necessary that the flocks should at all times of the year have sufficient grazing and a cool but not too cold or damp climate. None of the Kúlu villages, lying as they do at altitudes varying from 3,000 to 9,000 feet above the sea, provide both these requisites; the lower ones are too hot in the summer, while the higher ones get too much rain; the latter are suitable enough in the spring and autumn, but in the winter both the hamlets and the adjacent pastures are covered with snow. The flocks of sheep and goats therefore are constantly on the move, only a few being kept for domestic purposes permanently

Chapter IV, B.

Live-stock.

Sheep-runs and rights and customs of shepherds.

in any hamlet. Few *kothís* even are so favourably circumstanced as to possess within their limits pastures situated at various elevations providing grazing for the *kothi* flocks throughout the year. In the winter the sheep and goats of the higher *kothís* are driven down to the pastures of the lower *kothís*, or even further to grazing grounds in Mandi or Suket, or in the small hill States on the Simla side of the Satlaj. Some of the Kúlu shepherds go to the low pastures in Wazíri Rúpi instead of to Native States, and for this privilege they used to pay the *jágírdár* Rs. 2 per hundred animals. In the Native States they have to pay Rs. 3-2-0 per hundred for the winter grazing, and those leaving Kúlu *viá* Bajaura have or had to pay an additional rate as toll for crossing the Ul bridge in Mandi State. The distribution of the sheep and goats (including lambs and kids) during the winter was ascertained in 1891 to be as follows :—

	In Native States.	At home.	Total.
Kúlu Proper	18,948	76,617	95,565
Rúpi	21,897	22,750	44,647
Saráj	5,588	76,337	81,925
Grand total	46,433	175,704	222,137

On the other hand, some low-lying runs in Pandrábís *kothi* on the Satlaj are grazed in the winter by shepherds from Bashahr.

The rams are kept at home till February, when they are brought down to the lower pastures, and let loose among the flocks. In the following month all the sheep and goats are driven home to pass the spring lambing season in the neighbourhood of the villages of their proprietor, and they remain there till the middle of June, manuring the rice and Indian-corn fields. They are then taken further up the hillsides to the *gáhrs*, pastures in the forests at the elevation of the close of cultivation which is known by the same name (page 79). The pastures, large open glades among the trees, are more properly called *thách*, which word is also applied to the level space in which a flock is penned for the night. In July when the rains have set in or are about to commence the flocks are driven still higher up to the *nigahárs*, the sheep-runs on the grassy slopes above the limit of forest growth. The best of these are in Láhul, and will be alluded to again in Part III of this work ; the almost rainless climate of that tract is very healthy for sheep in the summer, and more than half the sheep and goats of the Kúlu tahsíl are driven there, as well as the flocks of the Gaddi shepherds who have a right of way through Kúlu thither from Kángra. The *nigahárs* of Kanaur and Sehnsar *kothís* in Wazíri Rúpi and of Shángarh, Tung and

Chapter IV, B.
Live-stock.
Sheep-runs and rights and customs of shepherds.

Nubánda *kothís* in Inner Saráj, situated towards the sources of the Párbati, Sainj and Tirthan rivers in the high range between Spiti and Kúlu rank next in excellence; the rainfall there though almost continuous throughout the monsoon takes the form of a thin drizzle or "Scotch mist," favourable to the growth of nutritious grasses and not unhealthy for the flocks. The Rúpi *nigáhars* are resorted to not only by the shepherds of the *wazírí*, but also by men from Saráj and from Suket, who have always paid fees for the privilege to the *jágírdár* or to Government; some Suketars also visit the Inner Saráj *nigáhars*. The remaining high pastures of Kúlu are inferior; the slopes of the snowy range lying above the forests in other parts of the country are rougher and less extensive, and above all they are exposed to a much heavier rainfall.

The distribution of the flocks of the sub-division in the summer was as follows in 1891 :—

Name of tract.	Grazing in Láhul and Spiti.	Grazing in Rúpi nigáhars.	Grazing in the home nigáhars.	Grazing in Inner Saráj nigáhars.	Total.
Rúpi	683	3,938	40,026	...	44,647
Rest of Kúlu tahsíl	49,795	...	45,770	...	95,565
Saráj tahsíl ...	3,801	19,426	42,241	16,457	81,925
Grand total ...	54,279	23,364	1,28,037	16,457	2,22,137

The flocks remain in the *nigáhars* till the end of the rainy season, about the middle of September, and are then driven back again to the *gáhars* where they graze till the cold gets severe, and drives them down first to the villages of their owners and thence to their winter quarters. In this interval they manure the fields which are being prepared for wheat and barley. The *gáhars* are generally deserted about the beginning of November. It is the autumn grazing for which the *gáhars* or *tháches* are valued, and in this season they are grazed only by the shepherds possessing exclusive rights in them, whereas in the spring they are open to all the flocks moving on towards the higher pastures.

Both *nigáhars* and *gáhars* have tolerably definite boundaries, which are recognised by the shepherds, who hand down the knowledge of them among themselves. A sort of hereditary title to or interest in each is asserted by some man or other. He is known as the *rású*, and bases his claim upon a grant from the Rájás, but can rarely or ever produce a deed or *patta*. Sometimes he is a resident of the *kothi* in which the *nigáhar* is situated, and sometimes he is a man of a distant *kothi* in which there are

Chapter IV, B.

Live-stock.

Sheep-runs and rights and customs of shepherds.

probably no *nigáhar*, as the mountains are not high enough. At the Forest Settlement the *rásús* in all cases admitted that they were mere managers, but alleged that no one could graze his sheep in the runs in a flock separate from that established by the *rásús*, and that was generally admitted by the people. They get no fees from those whose flocks go with them, but food for one dog is given, and at the union of the flocks and just before their separation the sheep are penned for a night or two on the *rásús'* fields. Some of the *gáhars* or lower runs have been included in the first class forests, but most of them and all the *nigáhars* are in the second class forests. In the lowlands in and around the villages the sheep graze promiscuously like the cattle. Ordinarily speaking, a flock belonging to a man of one *kothi* would not be driven to graze in another, but within the *kothí* he may drive them where he likes, without reference to *phati* boundaries, or nearness, or the countrary, to his own hamlet; and in waste lands near the boundary of two *kothis*, the neighbouring hamlets on both sides frequently have a common right of grazing.

Payments for grazing.

In many places a gift of grain, or a goat, or a small sum of money, is given to the local *devta*, but this cannot be considered a payment for the grazing, but merely an offering to propitiate the deity and prevent his doing injury to the flocks while they remain in his haunts. In the times of the Rájás, and down to the Regular Settlement, a tax was levied on all sheep and goats in Kúlu at the rate of one anna per head per annum. This tax was collected in instalments of one-third in the spring and two-thirds in the autumn. It was on account of the grazing for the whole year, and therefore no special rents or dues were imposed on the *nigáhars* or summer sheep runs. At the Regular Settlement of 1851 the tax was deemed to be included in the land revenue assessed on the sub-division, and this arrangement was continued at the revision of settlement of 1871. In 1891, however, the new land revenue assessment then made was accepted by Government as including all that could fairly be taken as land revenue for all rights in the land owned by the people, but with the reservation that it was not a full assessment in respect to sheep-grazing rights, and should be supplemented by a light additional charge to be specially levied on sheep and goats.

In determining the amount of the charge account was taken of the nature of the profits derived from sheep-farming. Sheep are shorn three times a year, and the average total yield per sheep per annum is one sér (*pakka*). The wool sells at two sérs for the rupee, being somewhat cheaper than Tibetan wool, which is stronger, and is preferred for the warp in wearing, whereas other wool is commonly used for the woof only. The gross annual income from wool alone is thus about Rs. 50 per 100 grown sheep. Goats' hair is also marketable, and is made into thick rugs and blankets. A thin blanket can be made from less than a sér of Kúlu wool, and a large thick blanket from two or three

Chapter IV, B.

Live-stock.

Payments for grazing.

sérs. It is difficult to ascertain the rate of increase of flocks or what percentage of his flock a sheep-farmer sells in the year, but very fair prices are realized. Butchers from the Simla district have of late years purchased sheep from Gaddi and Koli shepherds at the rate of Rs. 8 to Rs. 10 a pair at the end of the grazing season in the *nigáhars* when the sheep are in best condition. At the Bajjár fair in May sheep realize Rs. 3 to Rs. 4, small goats Rs. 2-8-0, and pack goats Rs. 6 a head. Shepherds have other miscellaneous sources of income, such as fees at the rate of Rs. 1-8-0, or Rs. 2 per flock per night for penning their sheep in the fields to give manure. Their expenses are little, merely the cost of their food and clothes, and they owe their profits almost entirely to the excellent grazing obtainable in the waste land and forests.

The principles of the assessment which obtained the sanction of Government in 1891-92 were as follows :—

(1) The flocks of land-owners of all the *kothis*, *khalsa* and *jágír*, whether they contain alpine pasture (*nigáhars*) or not, were assessed at Rs. 1-9-0 per hundred for grazing within the limits of their *kothis*.

(2) If such flocks are grazed in the high pastures of Láhul, Rúpi, or Saráj out of their own *kothi* limits they have to pay Rs. 1-9-0 per hundred in addition, or Rs. 3-2-0 per hundred for both winter and summer grazing.

(3) The flocks of foreign shepherds, which merely pass through Kúlu to the summer pastures in Láhul, pay nothing unless they unduly delay on the road to the detriment of the grazing of the local flocks, in which case fees may be levied as a penal measure at the above rates, or lower or higher according to the discretion of the local officer.

(4) The flocks of foreign shepherds, which graze in Kúlu pay for the winter grazing Rs. 1-9-0 per hundred and for the summer grazing in the alpine pastures Rs. 3-2-0 per hundred whether in Rúpi or in Saráj.

With regard to local flocks the grazing revenue was assessed in a lump sum on the basis of the enumeration made in 1891 to be the annual demand for a period of ten years. The demand remains fixed for each *kothi* during that time, but may be re-distributed annually within the *kothi* if the people wish it. At the end of the ten years' period a fresh assessment will be made on the basis of a new enumeration. The collections are made by the *negis* of *kothis* who receive 5 per cent. of the realizations as remuneration.

The dues levied from foreign shepherds are determined annually by enumeration, and are levied by the Assistant Commissioner and his officers, including the *negis*.

Chapter IV, C.

Industries and Commerce.

Payments of grazing.

These arrangements for collection apply to Wazíri Rúpi as well as to the *khalsa kothis,* except that there the *jágírdár* was allowed to make his own arrangements for the collection of the additional rate for high pasture grazing, and of the special dues taken for winter grazing on account of flocks from outside.

The total demand for the year 1891 amounted to Rs. 3,287 on account of the *khalsa kothis* (exclusive of Láhul fees) and to Rs. 1,366 on account of the flocks of Wazíri Rúpi.

SECTION C.—INDUSTRIES AND COMMERCE.

Commerce.

Reference has been made in Section A of this Chapter to the manner of disposal of the surplus produce of food grains, opium, tobacco and tea, and it is not necessary to say much more on that subject here. The opium traders come to the houses of the peasantry to buy the drug ; in Upper Kúlu they are generally merchants from Hoshiárpur or Amritsar, who have settled for a time in the valley, while in Saráj they are more often Gusáíns from Jowálámukhi. Though the opium is ready in June, the merchants from outside do not begin to call for it until July, and it is October or November before they complete their purchases and retire to the plains with their bales.

Bee-keeping.

Apiculture has also been alluded to in Section D, Chapter III, and the yield of a bee-hive has been estimated at 4 *pakka* sérs of honey a year taken in the autumn. Honey may also be taken from the hives in June, but is then dark-coloured and bitter, and if collected is generally consumed by the peasants themselves. For honey as well as for opium the merchants from the plains usually come to the peasants' doors.

Handicrafts, blacksmiths.

A good deal of iron-work is required in connection with agriculture, but no great neatness of work is called for on the part of the blacksmiths. Where iron mines are still worked the bits of ore or scrapings of rock are carried by *bálrás* to the *chari* or V-shaped wooden trough which is kept near a stream for washing purposes. The bits and scrapings are pounded fine with flatheaded wooden mallets (*mungri*), and the pounded ore is then put into the trough through which is run water from the stream. The sand is carried away by the water, and the grains of iron sink to the bottom of the trough, and are taken out with the hand. The grains are delivered by the *balras* to the blacksmith at the rate of 20 *patha* measures for a rupee. More often, however, the ore is imported in grains from Mandi State. It is smelted in a high and narrow kiln called a *kundhi,* which is filled to two-thirds of its height with charcoal, the ore filling the remaining and top third. By the time the charcoal is burnt the iron becomes consolidated and falls in a lump to the bottom of the kiln. The lump is taken out and beaten flat by means of a large round stone with a wooden handle attached to it which the blacksmith works by swinging it backwards and forwards between his legs.

Chapter IV, C.

Industries and Commerce.

Goldsmiths.

A few blacksmiths work in the precious metals as well as in iron. The number of working goldsmiths (*sunárs*) was in 1889 only 89, and the manufacture of jewellery in Kúlu is an industry of no commercial importance, but the gold and silver ornaments are remarkable for their quaintness and beauty; some of them have been described in Chapter III, B ("Dress and Religious Ceremonies"). The generally recognised rate of wage is 2 annas per *tola* of weight for silver and 12 annas per tola for gold ornaments, but if the work is well finished, as much as 4 annas is paid for work in silver and Re. 1 for work in gold. The goldsmiths invariably sell their own wares, and they usually make up new ornaments from old ones, or on payment of the price in advance; the value of the raw material worked up per annum is estimated at Rs. 1,200 in the case of gold and Rs. 2,800 in the case of silver. The gold *bálu* sells at Rs. 20 to Rs. 30, and the spoon-shaped *bulák* at Rs. 8 to Rs. 20: the silver *tora* at Rs. 10 to Rs. 16.

Fibrous Manufactures.

Fibrous manufactures are nowhere in the sub-division a regular source of profit. From the fibre of the wild nettle and of cultivated hemp are made ropes, shoes and bags, and nets for catching fish or snaring hawks; the manufacture of these is not restricted to any caste, but each household, as a rule, makes its own, and only sells if there is a surplus stock and money is required. The price realized for these articles has been discussed in connection with the description of hemp cultivation in Section A. The wild nettle from which also fibre is obtained has to be more carefully handled than hemp, when it is cut, in September or October, the reapers protect their hands from the sting with sheep-skin gauntlets. When the stalks are quite dry they are steeped in water for three or four days, after which the fibre is stripped off and worked by hand into strings.

Birch bark serves a variety of purposes in a cultivator's household, being used for wrapping up honey, *ghi*, and the like, and as a support and covering for rice-seed when it is being steeped preparatory to sowing. It is also utilized to form the covering of a large rough umbrella used by the hillmen. Mats (*mandri*) are made from rice-straw, and also from certain kinds of grasses.

Basket-making.

From the hill-bamboo (*nirgál: Arundinaria utilis*) which yield canes of 5 to 6 feet in lengths and rather less than an inch in diameter a great variety of baskets are made, from the *dundka* or large-bellied basket for storing grain indoors, and the *kilta* or creel, which the hillman carries on his back to the small round *chhábu* for holding wool, and the neat little *badaite* with which the bullocks are muzzled when they tread out the corn. Basket-making is confined to the *bálra* (or *bárda*) caste, the number of workmen being estimated at 200. As a rule, they do not get sufficient occupation to live by the manufacture alone, and they generally own or cultivate a little land as well, but all are poor. They sell their baskets at from one to four annas a piece.

Chapter IV, C.

Industries and Commerce.

Load carrying.

As load-carriers the Kúlu men are very powerful; it is by no means uncommon to see one carrying a maund and a quarter (*pakka*) of salt on his back for a whole day's journey, and for a shorter distance he can carry with ease a much greater weight in the shape of a beam or scantling. They can therefore earn good wages in places where felling work is being carried on in the forests, and they used to be paid 6 to 8 annas a day in the Mandi forests when the less willing or less powerful labourers from other places were earning only 4 annas or less. In preference to working for daily wages, however, the men going from any one locality in Kúlu combine into a gang, and take a contract for the work that is to be done. The land does not afford occupation for all the members of a family throughout the year, and so one or more of the men or grown lads can generally be spared to make money in this way. Simla, where building operations are generally in progress, is a conveniently adjacent labour market.

Salt.

The salt usually consumed in Kúlu is that of the Mandi mines or quarries. Most of the peasantry prefer to carry it on their own backs from the mines as the cheapest way of obtaining it, a full *pakka* maund being the usual load carried, but many purchase it from the Labánás who carry it to Kúlu laden on pack-bullocks. North of Sultánpur the price of Mandi salt is so increased by the cost of carriage that Tibetan salt contends successfully with it. The latter is brought from Tibet by natives of that country to Láhul where it is bartered measure for measure for barley, and so much as is not required by the Láhulís for their own consumption is brought by them to Kúlu laden on sheep and sold there. The Tibetan salt is superior to the Mandi salt, which is only given to their animals by people who can obtain both: 2,400 to 3,200 *pakka* maunds are said to be annually imported into Láhul from Tibet, of which 75 to 125 maunds are sent on to Kúlu.

Wool.

Between Láhul and Kúlu there is also an exchange of Tibetan wool for apricot-stone and mustard-seed oil. Kerosine tins are frequently used for the transport of the oil.

Ghi.

Ghi is exported in considerable quantities towards the plains, and also to the Simla Hill States. The price does not vary much above or below 5 *kacha* sérs (*i. e.*, 2 *pakka* sérs) per rupee. At Rámpur in Bashahr it exchanges for its own weight of Tibetan wool.

Trade in hawks.

Hindu traders, called *paprálas*, come from Umballa and Patiála to purchase hawks which they teach and then sell at a profit in the plains. They pay the hawk-catchers as much as Rs. 60 for a young bird; the older ones are, of course, less valuable. The best way of catching hawks is in the *tháti*, which is a sort of triangular enclosure erected at a prominent place on a ridge or spur, so as to draw the attention of the birds. Poles are set up at the three angles, and two of the sides are enclosed with nets but the base of the triangle which is towards the hill top is clear, the apex is on the down hill side. A *chikor* is tied close to the ground inside the enclosure to attract the hawks by its call and

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Trade in hawks.

when one swoops down upon it a man who is concealed in a thicket close by rushes forward, and drives the hawk into the net where he secures it. Another method of catching the birds is by the *lárki* which is a succession of nets set along a ridge or spur. Though the snarer gets a good windfall if he catches a young hawk, he is not usually successful in getting one more than once every few years.

Lugri.

The brewing and selling of *lugri* or hill beer, the favourite beverage of the people of Upper Kúlu, affords a means of livelihood to many persons, chiefly Láhulís and Ladákhis, whose superiority as brewers is universally recognised.

The Central Asian trade.

The import trade of Kúlu is inconsiderable, being almost confined to brass and copper cooking pots from the plains and to cotton piece-goods. Cotton cloth is not much worn except in Outer Saráj. The trade between Upper India and Central Asia (Ladákh and Yárkand) which passes through Kúlu is, however, of some importance, the annual imports and exports being valued each at about three lakhs of rupees. The most important import is *charas* from Yárkand; the traders are required to obtain transport permits at Sultánpur in Kúlu before they proceed to the marts at Amritsar and Hoshiárpur, where arrangements have been made in recent years for collecting a tax on possession of the drug. The next most important imports are rugs and carpets, borax, raw silk and ponies. Gold and silver are also brought down in small quantities, and about 1883 there was some considerable import of sapphires owing to the discovery of a "pocket" in Zanskár, which was worked for some time without the knowledge of the Kashmir Government. The chief exports are cotton piece-goods, indigo, skins, opium, metals, manufactured silk, sugar and tea; *korans* too occasionally appear among the exports.

SECTION D.—PRICES, WEIGHTS AND MEASURES AND COMMUNICATIONS.

Prices

The retail bazár prices of commodities have been stated in Table XXVI, Volume I. The following are the rates which were assumed at revision of settlement in 1891 as the basis of the Settlement Officer's half net asset estimate as being the prices realized by agriculturists from merchants. The rates are in *pakka sers* per rupee:—

	Kúlu tahsíl.	Saráj tahsíl.
Rice, unhusked	40	35
Maize	45	40
Kangni	32	35
Kodra	45	44
Múng and moth	20	22
Másh	25	22
Buckwheat...	50	48
Chíni	40	40
Sariára	45	42
Bharesa	24	24
Wheat	35	32
Barley	45	44
Masar	25	24
Kala	32	32
Sarson	30	28

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Prices.

These prices were intentionally fixed very low; a cultivator rarely if ever sells so cheaply even at harvest time, and at ordinary times gets 25 per cent. more for his produce than these figures represent. Accurate information is not forthcoming as to the prices prevailing anterior to or at the time of the Regular Settlement, but the popular impression is that they were about half as much again to the rupee as now.

The price of opium varies considerably according to quality, and also from year to year; sometimes it is as high as Rs 12, and sometimes as low as Rs. 7 a sér.

Sales and mortgages of land.

The following statement shows the extent to which land changed hands between the Revision of Settlement of 1871 (1878 in the case of Wazíri Rúpi) and of 1891 :—

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Sales and mortgages of land.

Statement showing sales of land since Revision of Settlement (area in acres).

1	2				3				4				5				6			
Iláka.	To Agriculturists of Village.				To Foreign Agriculturists.				To Money-lenders.				To Europeans.				Total Sales.			
	Total area.	Of which cultivated.	Value.	Per cent. of area sold on total cultivation.	Total area.	Of which cultivated.	Value.	Per cent. of area sold on total cultivation.	Total area.	Of which cultivated.	Value.	Per cent. of area sold on total cultivation.	Total area.	Of which cultivated.	Value.	Per cent. of area sold on total cultivation.	Total area.	Of which cultivated.	Value.	Per cent. of area sold on total cultivation.
Wazíris Lag Maháràja, Lag Sári and Parol,	1,436	1,221	43,738	4·39	282	241	6,835	0·87	177	155	4,828	0·56	1,508	1,170	19,714	4·21	3,403	2,787	75,115	10·03
	30	*36*	...	...	*24*	*28*	...	...	*27*	*31*	...	...	*13*	*17*	...	...	*22*	*27*	...	...
Wazíri Rúpi	374	302	9,238	2·08	45	31	894	·31	166	125	3,658	1·23	...	...	...	...	585	458	13,780	4·52
	25	*31*	...	...	*20*	*29*	...	...	*22*	*29*	...	...	...	...	...	...	*24*	*30*	...	...
" Inner Saráj	470	310	15,222	2·76	170	115	4,369	1·02	2	2	59	·02	5	2	61	·02	647	429	19,711	3·82
	32	*49*	...	...	*26*	*38*	...	...	*29*	*29*	...	...	*12*	*30*	...	...	*30*	*46*	...	...
" Outer Saráj	872	730	25,209	3·01	75	56	2,447	·23	54	38	1,918	·16	87	47	2,276	·19	1,088	871	31,850	3·59
	29	*34*	...	...	*32*	*44*	...	...	*35*	*50*	...	...	*26*	*48*	...	...	*30*	*37*	...	...

Note.—Italic figures denote value of land sold per acre.

The following table shows the number and amount of land mortgages ascertained, to be existing at the Revision of Settlement of 1891 :—

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Sales and mortgages of land.

Statement showing existing Mortgages (area in acres).

1	2				3				4				5			
Ilaka.	To Agriculturists of Village.				To Foreign Agriculturists.				To Money-lenders.				Total Mortgages.			
	Total area.	Of which cultivated.	Mortgage-money.	Per cent. of cultivated area mortgaged on total cultivated area.	Total area.	Of which cultivated.	Mortgage-money.	Per cent. of cultivated area mortgaged on total cultivated area.	Total area.	Of which cultivated.	Mortgage-money.	Per cent. of cultivated area mortgaged on total cultivated area.	Total area.	Of which cultivated.	Mortgage-money.	Per cent. of cultivated area mortgaged on total cultivated area.
Wazíris Lag Mahárája, Lag Sári and Parol.	740	643	25,411	2·31	110	98	4,929	0·35	67	58	2,415	0·21	919	799	32,753	2·88
	34	**40**	...	...	**45**	**50**	...	...	**36**	**42**	...	...	**36**	**41**	...	...
Wazírí Rúpi	216	175	7,144	1·73	21	17	767	·17	76	65	2,331	·64	313	257	10,242	2·54
	33	**41**	...	...	**37**	**45**	...	...	**31**	**36**	...	...	**33**	**40**		...
" Inner Saráj ...	299	232	11,261	2·069	101	84	4,350	·749	11	5	348	·045	411	321	15,959	2·863
	38	**48**	...	...	**43**	**52**	...	...	**32**	**69**	...	...	**39**	**50**	...	...
" Outer Saráj ...	934	786	29,051	3·24	111	88	4,861	·36	87	71	4,270	·29	1,132	945	38,182	3·89
	31	**37**	...	...	**44**	**55**	...	...	**49**	**60**	...	...	**34**	**40**	...	...

Note.—Antique figures denote rate of mortgage in rupees per acre.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Sales and mortgages of land.

In some of the richer *phátis* the average price of land is as high as Rs. 100 an acre. In the high-lying villages transfers are few, partly because the inhabitants derive a fair income from their sheep, and are, moreover, very thrifty, and partly because the land is too remotely situated to be sought after by outsiders. A large proportion of the sales were by Dágis who, as already noted, are careless cultivators, and think lightly of the value of their land if they can get money in their pockets to spend in drink. Childless widows seeking to convert their life interest in their husband's land into cash or to transfer it to paramours or relatives are responsible for many alienations.

The subject of wages has been sufficiently referred to in the last section of this Chapter.

Weights and measures.

The ancient measure of land in Kúlu was founded upon the estimated or ascertained quantity of seed required to sow it, and expressed in grain measure; it would be the same thing in England if we talked of bushels or quarters of land instead of roods and acres. The following were the measures in use:—

For irrigated land.

2 pátha = 1 dhánsi. 2 dhánsis = 1 kánsi. 2 kánsis = 1 dhonsi. 3 kánsis = 1 trensi. 4 kánsis = 1 juni.	These measures pertain especially to the *ujlu* country or Upper Kúlu valley. In other parts they used the *bhár* and *pátha* only for both irrigated and unirrigated land.

For unirrigated land.

16 páthas = 1 bhár. 20 páthas = 1 lákh. 20 bhárs = 1 khár. 100 khárs = 1 kársu.	The measures above the *bhár*, *viz.*, *lákh*, *khár* and *kársu*, were not employed as land measures except in Saráj and the Lag Wazírís.

The weight of *pátha* varies, of course, with the grain weighed. The specific gravity of *másh*, *sariára* and husked rice is about the same, and a *pátha* of either of these weighs "four sérs, four *sarsahis*" or 4⅓ *kacha* sérs (nearly 2 *pakka* sérs or 4 lbs.) Barley and unhusked rice are the same weight, and a *pátha* of either is equivalent to about 3 *kacha* sérs or rather more than one sér *pakka*. The grain with reference to which the ancient appraisement of land was made was in the case of irrigated land, rice and in the case of unirrigated land barley; owing to the careful system of cultivation of the rice land more seed germinates, and a smaller sowing is required than in unirrigated land, and consequently while the acre is equal to only one *bhár* and ten *páthas* in the former, it is equivalent to three *bhárs* and three *páthas* in the latter. As has been stated in Section A of this Chapter, however, the appraisements made at the Regular Settlement and at the Revision of 1871 were not made scientifically in accordance with this rule; in estimating the quantity of seed required to sow any particular field the assessors made allowance for the quality of the soil and its situation with reference to aspect and the facilities for manuring: and the returns of area in *bhárs* and *páthas* are not convertible into acres by any uniform method of calculation.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Weights and measures.

Another measure of rice is the following :—

2 *kaht*	= 1 *khalru*	
2 *khalrús*	= 1 *doji*	= 3 *bhárs.*

The weight used in selling wood is the *drám*, which is one-third of a *kacha* sér.

Communication Roads.

Kúlu may be approached from the plains by several routes, of which the three most important are—(1) *viâ* Pathánkot Railway Station and Dharmsála, (2) *viâ* Simla and (3) *viâ* Jullundur and Hoshiárpur.

Routes between the plains and Kúlu.

Route I. The stages are—

Pathánkot to Núrpur	...	...	15	mlies.
Núrpur to Kotla	... ...	...	13½	"
Kotla to Shahpur	... ...	...	11½	"

[The above portion of the road may be covered by tonga, but travellers should ascertain beforehand whether the tonga line is running.]

Shahpur to Dharmsála	...	...	13	miles.
Dharmsála to Dádh ...	...	...	11	"
Dádh to Pálampur ...	...	...	10	"

[Travellers who do not wish to visit Dharmsála can take a more direct road by going from Shahpur along the cart road to Kángra, 13 miles; thence to Malan, 10 miles ; whence Pálampur is 12 miles distant]; Pálampur to Baijnath, 9½ miles.

Baijnath to Dhelu (in Mandi territory), 12 miles.

From Dhelu the route bifurcates. The lower branch is open summer and winter, and is the mail-route; it descends from Dhelu to Hurla, 12 miles, from Hurla to Drang, 12 miles, and from Drang to Kataula, 12 miles, crossing the Ul stream, and thence ascends, crossing the ridge between the Ul in Mandi and the river Beás in Kúlu by the Dulchi Pass (7,000 feet), where there is a small dâk bungalow known as Kandi (9 miles from Kataula); nine miles on the other side of Kandi the road enters Bajaura in Kúlu, on the bank of the Beás: so that the whole distance from Kataula to Bajaura is 18 miles.

Bajaura to Sultanpur (Kúlu tahsíl head-quarters), 9 miles.

Dâk bungalows are maintained at all these stages throughout the year. On the alternative route from Dhelu to Sultánpur there are also dâk bungalows, but these are kept open in the summer months only. The stages are : Dhelu to Jatingri, 11 miles, crossing the Ul river by a bridge ; Jatingri to Badwáni, 12¾ miles ; thence across the Bhubhu Pass (10,000 feet) to Karaun, 10 miles, and thence down the Sarvari valley to Sultánpur, 8 miles.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Communications. Roads.

Route II.—

	Miles.	
From Simla		Simla District. Coolie hire, 5¼ annas.
1. To Phagu	12	
2. " Thiog	5½	Ditto ditto 3 annas.
3. " Mattiána ...	11	Ditto ditto 4 annas.
4. " Nárkanda ...	11	Ditto ditto 4 annas.
5. " Kotgarh ...	11	Ditto ditto 4 annas.
6. " Kamharsen ...	4	Ditto ditto 3 annas.
7. " DALASH... ...	9	In Kúlu 6,550 feet. Steep descent to the Satlaj, which is crossed by the Lúri bridge, 2,650 feet. Coolie hire, 6 annas. Rest-house.
		[*Alternative Route*].
From Nárkanda		See (4) above.
5*a*. Kamharsen ...	6	Simla District. Coolie hire, 3 annas.
6*a*. DALASH	9	See (7) above. Coolie hire, 6 annas.

[*For route from Dalash to Sultánpur see below*].

Route III.—This is little used, and servants are not kept at most of the rest-houses :—

Jullundur to Hoshiárpur	25 miles.	May be done by *dák ghár*.
Hoshiárpur to Una (Hoshiárpur District)	27 "	
Una to Barsar (Kángra District)	20 "	
Barsar to Hagár (Kángra District)	14 "	
Hagár to Bhámbhla (Mandi State)	14 "	
Bhámbhla to Galma Devi (Mandi State)	12 "	
Galma Devi to Mandi (Mandi State)	10 "	
Mandi to Kataula, and thence as in Route I.		

Routes within Kúlu Proper.

Within the tract dealt with in this part of the Gazetteer, one the main line of road, possible for horses and mules, is maintained partly at the expense of Government and partly by the labour of the people, who in consideration of this pay a reduced local rate. Towards the north the road is continued through Láhul to the border of Ladákh for the benefit of merchants carrying on trade with Central Asia; this continuation will be described in Part III, and the present description will commence from the point where the road crosses the Rotang Pass, 13,000 feet above the sea, on the water-shed between the Beás and the Chenáb.

The main road through Kúlu.

Ràla, the first halting place below it in the Beás valley, is about 5 miles from the pass by road and about 9,000 feet above the sea.

Chapter IV, D.

Prices, Weights and Measures and Communications.

Communications. Roads.

Rála to Manáli, 6,500 feet, a rest-house on the right bank of the Beás, 9 miles. The road crosses and re-crosses the river by several bridges.

Manáli to Katrain, 4,800 feet, with rest-house, 12 miles. The road follows the right bank of the Beás, but an alternative road more roundabout follows the left bank, crossing the river by bridges at Manáli and Katrain, and passing through the large villages of Jagatsukh and Nagar. From the former, which is 8 miles from Katrain, and has a Post Office, but no rest-house, the path to Spiti starts (see Part III). The latter is the head-quarters of the Assistant Commissioner and of the Forest Officer, and is 2 miles from Katrain; there is a Post Office, but no rest-house.

Katrain to Sultánpur, 4,000 feet, 11½ miles. The road following the right bank of the river passes the Dobhi orchards, the Raesan tea-garden, and the Bándrol orchards. A rougher road along the bank is connected with the right bank by the bridge at Katrain already referred to, and by another bridge at Sultánpur. Sultánpur contains the tahsíl head-quarters, and also a dâk bungalow and Post and Telegraph Office; the summer portion of Route 1, described above, here leaves the main road and ascends the Sarvari valley.

Sultánpur to Bajaura, 3,500 feet, 9 miles. The road continues to follow the right bank of the Beás, and there is no alternative road now maintained on the left bank, because on that side, half way towards Bajaura, the Beás is joined by the Párbati which is unbridged for several miles above its junction with the Beás. The road to Manikarn, to be noticed below, follows the south or left bank of the Párbati. At Bajaura there is a dâk bungalow and also a Post Office. The portion of Route I above, which is open summer and winter, here turns off to the west, and it is by it that most of the traders come to or leave the valley.

Bajaura to Lárji, 3,000 feet, 12 miles. The road follows the right bank of the Beás through Mandi territory for 5 miles, and then crossing the river by the Dalásni bridge continues along the left bank to Lárji, where there is a rest-house. Here the Beás turning to the west flows through Mandi State.

Lárji to Manglaur, 3,700 feet, 7½ miles. The road now ascends the valley of the Tirthan for part of the way on the right or Kúlu bank, and for the rest of the way on the left or Mandi side, crossing the tributary of the Tirthan, which thenceforward is the boundary between Kúlu and Mandi, immediately before Manglaur rest-house is reached.

Lárji to Jibhi, 5,800 feet, 8½ miles. Re-crossing the Tirthan the road follows the right bank for about 4 miles, and then again crossing the stream passes beneath the head-quarters of the Saráj tahsil at Banjár, where there is a Post Office. At the bridge turns off the road to Rámpur, to be noticed below, which continues on the Tirthan valley. The main road ascends a tributary of the Tirthan to Jibhi rest-house.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Communications. Roads.

Jibhi to Kot, 7,750 feet, 10¼ miles over the Jalori Pass, 10,650 feet above the sea. Rest-house.

Kot to Chawái, 6,100 feet, 9 miles. The road descends the valley of an affluent of the Satlaj, the Báwa Gád, keeping at a considerable elevation above it, except at the point where it crosses the streams. There is a rest-house at Chawái.

Chawái to Dálásh, 6,500 feet, 8 miles. The road crosses a low pass over the ridge between the Báwa Gád and the main Satlaj valley. Rest-house.

From Dálásh the road is continued southwards across the Satlaj to Simla. (Route II above).

Road to Manikarn.

The visitor to Manikarn may start either from Sultánpur or from Bajaura, by preference from the latter, because it is nearer the iron suspension bridge by which the road crosses the Beás immediately below its junction with the Párbati. Chani, the first halting-place, is on the south or left bank of the Párbati, about 8 miles from Bajaura. There is no rest-house. At Jari, the next stage, about 8 miles further up the river, there is a small rest-house.

The road continues thence along the south or left bank of the Párbati till Manikarn is almost in sight, when it crosses the river by a bridge. At Manikarn there is a *sarái* containing two rooms for the accommodation of European travellers. From Manikarn a fairly good road, possible for a hill-pony only, continues up the valley to Pulga, where there is a forest officer's rest-house.

Road to Rámpur Bashahr.

As noticed above, this road leaves the main road near Banjár, and ascends the Tirthan valley. The stages are—

Manglaur to Bathád, 17 miles : rest-house. A halt may be made half way at Gushaini, at which the coolies are changed, and where the road crosses and re-crosses the Tirthan, but there is no rest-house. Bathád is in the valley of a tributary of the Tirthan.

Bathád to Saráhan, 10 miles : rest-house. The road crosses the Basleo Pass, 11,000 feet above the sea.

Saráhan to Arsu, 8 miles : no rest-house. The road descends the valley of the Kurpan, a tributary of the Satlaj.

Arsu to Jagátkhána, 8 miles : rest-house. The road crosses the spur between the Kurpan and the Satlaj, and descends very steeply down to Jagátkhana which is less than 3,000 feet above the sea. Rámpur faces Jagátkhána on the opposite side of the Satlaj, which is crossed by a sling rope bridge in the rains when the river is high, and by inflated skins at other times. From Rámpur the Hindustán-Tibet road leads up the Satlaj valley on the one hand and on the other Simla may be reached *viá* Nárkanda.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Communications· Roads.

A link road connects Arsu with Dálásh on the main road, proceeding by Nirmand, about 5 miles from Arsu, and by Nithir, 12 miles from Nirmand and 10 miles from Dálásh. It crosses the Kurpan between Nirmand and Nithar, and then keeps along the hillside at a high elevation above the Satlaj. There are no rest-houses on the way.

All the above roads are practicable for mules, and travellers are strongly recommended to make use of that method of transport rather than to rely on the resources of the country in the way of coolie porterage. The conditions on which coolies and supplies may be obtained can be ascertained on application to the Assistant Commissioner of Kúlu.

Foot-paths.

In addition to the roads maintained for the benefit of traders and travellers there are innumerable foot-paths leading from village to village and from glen to glen. The construction of many of these must have called forth considerable engineering ingenuity in addition to the strong nerve and the weight carrying power for which the Kúlu mountaineer is noted. Few villages are so inaccessible that the small hardy hill cattle cannot be driven to them from the next village or pasture ground along a rough-looking but carefully constructed path, sometimes hewed out of the solid rock along the face of a cliff. Narrower tracks are sufficient for the passage of sheep aud goats, but the more rocky nature of the ground resorted to by the flocks often necessitates the building of rude gallery paths consisting of slabs resting on wooden props driven into clefts in the precipice, and where clefts are wanting a notched pole serves on occasion as a staircase from one gallery to another. For the passage of a man alone unencumbered by a load or by the care of animals the mere semblance of a path is sufficient, something to grasp with the hand or, monkey-like, with the feet and the '*khali admi ka rasta*' is the Kúlu man's term for the worst kind of track he knows.

Bridges.

The bridge over the Beás below its junction with the Párbati is the only iron bridge in Kúlu ; it was the gift to the valley of Mr. Duff, for many years Forest Officer of the district, the cost of its erection, however, being borne by the Punjab Government. The other bridges on the main lines of road are of wood and of the kind known as *sángha*. Whole trunks of pine or cedar are built in successive tiers, each tier projecting beyond the one below it into embankments of wood and stone on either side of the river. The tiers slant upwards, and each supports at its extremity a cross beam which acts as a prop for the succeeding tier. The roadway is formed by long beams laid across between the extremities of the highest tier on either side, and covered with planks. The invention of this device was, doubtless, due to the necessity the hillmen felt for some such secure structure to ensure the safe passage of their flocks across a torrent. For their own journey something much less elaborate is sufficient : a single tree trunk or a mere plank, if one long enough can be obtained, is often the only means of crossing the most dangerous of roaring torents.

Chapter IV, D

Prices, Weights and Measures, and Communications.

Minor routes.

Routes between Kúlu and the higher hills.

The paths leading from Kúlu to Láhul and Spiti, and from these portions of the sub-division to places beyond, are described in Parts III and IV. The only paths over the ridge on the right bank of the Beás (the Outer Himaláya) in addition to the roads already described over the Dulchi and Bhubhu Passes, are the following :—

Between Chhota Bangáhal and Kúlu.

Between Chhota Bangáhal and Kúlu the Outer Himaláya is crossed by two passes :—

Gorálotnú ...	From Bizling, in Kothi Sowár, to Kakri, in Kothi Horang. Rarely used except by shepherds, and very difficult until the snow is well melted, about 15,000 feet elevation.
Sári	From Milán, in Kothí Sowár, to Sumálang, in Kothí Mángarh. Open from early in May. An easy pass, about 14,000 feet elevation.

In former days, when Bangáhal formed part of the Kúlu principality, communication between Kúlu and Kángra was mostly carried on by the Sári Pass ; the constant feud between Mandi and Kúlu obstructed the lower roads.

Between Bára Bangáhal and Kúlu.

The more northern part of the Outer Himaláya, separating the Beás valley from Bára Bangáhal, which contains the source of the Rávi, can be crossed late in the summer near the head of the Phojalati stream above the hamlets of Káthi and Kakri in Kothi Horang. It is a high pass, over 17,000 feet above the sea, but not especially difficult. Until Mr. Lyall had occasion to use it to avoid a great detour in marching from Bára Bangáhal to Kúlu, it is said to have been unexplored except by one Gaddi shepherd. Kali Hin or ' black ice,' a name taken from a sheep-run on the Bangáhal side, is the name for the pass which suggested itself to the people who accompanied Mr. Lyall.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General.

Administrative staff of the Kúlu tahsíl.

The tahsíl of Kúlu, including the cantons of Kúlu, Láhul and Spiti, is placed under the charge of an Assistant Commissioner who holds the appointment for two years, making his head-quarters at Nagar on the Beás. This officer exercises the ordinary civil and magisterial powers in subordination to the Deputy Commissioner of the district, and is also invested with appellate powers in civil and criminal cases over the decisions of the subordinate officials of the sub-division. These are the tahsíldár of Kúlu, whose head-quarters are at Sultánpur; the Náib, or deputy tahsíldár of Saráj, whose head-quarters are at Banjár; the *thakur* of Láhul; and the *nono* of Spiti. The tahsíldárs exercise the ordinary powers, civil and magisterial, of their grades. The *thákur* of Láhul is an Honorary Magistrate, whose jurisdiction includes the whole of Láhul; he is vested *ex-officio* with the powers of a subordinate Magistrate of the second class. He can also entertain civil suits of the value of Rs. 50 or under. The *nono* of Spiti is also an Honorary Magistrate; but he has no civil powers; he deals with all classes of criminal cases, but may punish only with fine.

There are police stations (*thánás*) at Sultánpur and Banjár, at which an aggregate police force of thirty men of all grades, including two deputy inspectors and four sergeants, is maintained. There are also two sergeants and twelve constables on duty at the tahsíl offices at the same places. There is a lock-up at Sultánpur, and another at Banjár; but offenders sentenced to more than three months' imprisonment are sent to the Dharmsála jail.

Excise.

There is an out-still for the manufacture of country-spirit at Sultánpur from which the licensed shops of the sub-division are supplied; the out-turn is taxed with reference to the number of days the still is in use. For the manufacture and sale of *lugri* or hill beer a number of shops, about thirty, are licensed in the Kúlu tahsíl, the lease of the whole number being sold annually by auction. Licenses for the home-brewing (but not sale) of hill-beer are also granted for a fee of two annas each. There are three licensed drug-shops which derive their custom almost entirely from wandering *fakírs* and asetics. The cultivation of the poppy is taxed in the usual way in accordance with the rules under the Opium Act. The import of *charas*, as has been already noticed, is not directly taxed in Kúlu, but the importers are required to

Chapter V, B.

General.

Excise.

obtain permits at the tahsíl for its transport to Amritsar or Hoshiárpur. There is no tax on the cultivation of hemp within the sub-division, as it is grown exclusively for the sake of the fibre.

Nazúl.

The principal *nazúl* property is Nagar castle, which was the palace of the old Rájás of Kúlu, and has now been altered to suit the requirements of Assistant Commissioner in charge of the sub-division, who resides and holds his court there.

Education.

There is a middle school for boys at Sultánpur, and there are primary schools at Jagatsukh, Nagar and Banjár, and zamíndári schools at Manikarn and Nirmand. There are no female schools.

Medical.

At Sultánpur the Assistant Surgeon has charge of the Government dispensary, subject to the general control of the Civil Surgeon. There is no dispensary in the Saráj tahsíl, except the one maintained at Ani in Outer Saráj by the American Presbyterian Missions, which has also proposed to start a second one at Banjár with Government aid.

Post and telegraph.

Sultánpur is connected by wire with the Mandi office, and by means of it with the rest of the district and with the plains. The line is under the charge of the Telegraph Superintendent at Umballa. The Post Offices are under the Superintendent, and Post Offices, Jullundur Division. The head office is at Sultánpur, there are branch offices at Nagar, Jagatsukh, Bajaura and Banjár.

Forests.

The Kúlu forests form a separate division under the charge of an Assistant or Deputy Conservator, whose head-quarters are at Nagar.

SECTION B.—LAND AND LAND REVENUE.

Revenue administration under the Rájás.

The sub-division of the *pargana* into *wazíri*, *kothis*, and *phátis* has already been described in Chapter III.

Under the Rájás each *kothi* had a large staff of officials, all of whom were appointed by the Rája, and paid by him in one way or another. Below is a full list of them:—

(1). A *pálsara*, in charge of the whole civil administration.

(2). A *kothiála*, treasurer or store-keeper.

(3). A *panjauli* who collected supplies for the royal kitchen, milk, curds, wood, &c.

(4). A *kait*, or accountant.

(5). A *jatáli*, or messenger and watchman.

(6). A *seok*, who managed and distributed the *begár*, or forced labour. In Saráj this official was called a *bhatangra*.

Besides these there were the *negis*, who were military commandants, but some of whom may, nevertheless, be ranked as village officials; for instance, the *negis* who commanded the *misl*, or mili-

Revenue administration under the Rájás.

tia regiments of the *kothis*, and some of the Garhiya *negis* who commanded particular hill forts. These old administrative arrangements were in great part thrown aside, and destroyed during the three or four years of Sikh occupation. The system which has been substituted for them by us has already been described in Chapter III.

Revenue assessment under the Rájás.

The *jeolabandi* or classification of tenures under the Rájas has already been described in Chapter III. As there stated, all *jeolas* in the same *kothi*, or same part of a *kothi*, were originally considered to be of equal value, and assessed at the same amount; but the rates differed much in different tracts, and some *jeolas* of exceptionally inferior land known as *athárki jeola*, only paid cash and not all the regular items. Mr. Lyall thus details what he believes to be the average revenue taken in Rájás' times on a six-*bhárs hánsili jeola* of irrigated land :—

Name of item.	*Amount.*
1. *Bharan* at 1 *dabúá* per *bhár* =6 *dabúás*, or two annas.	
2. Grain, wheat	4 *bhár* in Kúlu or 2 in Saráj.
or barley	6 " " 4 "
3. *Rasoi kárú*, one rupee cash or a goat or sheep, *i.e.*, kitchen tax.	
4. Oil, 5 sérs *kacha* in Kúlu and 3 in Saráj.	
5. *Ghi*, 4 or 5 sérs *kacha*; in Saráj only 3 sérs.	
6. Rope, one.	
7. *Reta* or *mák* (pulse) from 3 *páṭhs* to 6 *páṭhs*.	
8. *Paitan*, one rupee per annum.	
9. *Rassám*, 9 *dabúás* or three annas.	

The miscellaneous items varied in name and numbers in different *wazírís*. For example, in Saráj the following appear in old accounts as payable in each *jeola* :—

Public works	*Ghi* 3 sérs, oil 3 sérs.
Katha and *jag* (religious ceremonies)	2 annas.
On account of the Rugnáth temple	1⅔ annas.
Royal kitchen	6 annas.
Royal stable	4 annas and 1 rope.

Honey was taken in some places, the principle being to take a little of everything. When the Sikhs farmed Saráj to the Mandi Rája, Chúr Singh, who was appointed *wazír*, did away with the old assessment, and put on three rupees per *bhár* on irrigated and one rupee per *bhár* on unirrigated land. In the irrigated tracts, particularly in the Upper Kúlu valley, the irrigated lands were divided into *kánsís*, which were separately assessed with a fixed sum of grain, *plus* a small fee in cash, at one *dabúa* per *kánsi* called

Chapter V, B.

General.

kasiyár. The grain rent or *kar* of each *kánsi,* varied according to the quality of the land, *e.g.*, on some it was *chaubára* or *chaubara*, *i.e.*, six or four times the quality of seed corn; on others only equal to the seed.

Summary Settlement.

At the time of annexation by the British the country was the most recent conquest of the Sikhs. The inhabitants were not yet reconciled to the rule of their invaders, and the vestiges of war and rapine were still visible in the ruined homesteads and deserted fields of the peasantry, when the usurpers were themselves deposed to make way for their British conquerors. The upper part of the canton, which constitutes the valley of the Beás near its source, was settled by Mr. John Lawrence, the Commissioner of the Jullundur Doáb. The lower portion, bordering on the Satlaj, was settled by the Honourable J. Erskine. It was in this part of the *pargana* that the population displayed the greatest opposition to Sikh supremacy, and it was here accordingly that the marks of desolation were most recent and numerous. The *jama* was made progressive in order to suit the impoverished condition of the country, and the maximum was reached in three years, the term of the settlement.

Regular Settlement.

At the Regular Settlement of 1851 no account was taken of assigned land revenue, including the whole revenue of the *jágír* of Wazíri Rúpi. The following table shows the *khálsa* revenue of the other *wazírís* as fixed under the Sikhs, at Summary Settlement and at Regular Settlement.

Wazírí.	Sikh Jama.	Summary Settlement.	Regular Settlement.
	Rs.	Rs.	Rs.
Lag Mahárája	5,047	5,114	5,3[illegible]
Lag Sárí	6,029	6,105	5,9[illegible]
Parol	14,9(4	14,352	14,4[illegible]
Total Tahsíl Kúlu, excepting Rúpi, Láhul and Spiti ...	25,980	25,571	25,7[illegible]
Inner Saráj	7,749	9,025	9,2[illegible]
Outer Saráj	13,930	13,832	13,6[illegible]
Total Tahsíl Saráj	21,679	22,857	22,8[illegible]
Grand Total	47,659	48,428	48,5[illegible]

First revision of settlement.

As has been explained in Part I of this work the object of the revision of settlement of 1866—1871 was not the re-assessment of the land revenue, but the preparation of correct records of rights. In some cases, however, a re-distribution of the existing land revenue was found to be necessary, and in addition there was an exhaustive investigation of the assignments of land revenue. Several assignments had lapsed in the interval, and to this cause alone is due the increase in *khalsa* land revenue found in the returns for the revision of 1871, which are as follows :—

Chapter V, B.
General.
First revision of settlement.

Wazírí	Khálsá.	Assigned.	Total.
	Rs.	Rs.	Rs.
Lag Mahárájá	...	...	6,276
Lag Sári	...	...	7,688
Parol	...	...	26,308
Total Tahsíl Kúlu, except Rúpi, Láhul and Spiti	27,588	12,684	40,272
Inner Saráj	...	...	10,047
Outer Saráj	...	...	17,552
Total Saráj tahsíl	23,112	4,487	27,599
Grand Total	50,700	17,171	67,871

At the revision of settlement, Mr. Lyall amalgamated seven small *kothís* into two large ones, *viz.*, Barágarh and Khokan. In both cases the united *kothís* had at some former time formed one jurisdiction, which had been afterwards split into three or four, by the grant of a part in *jágír* to some Ráni or royal favourite. The main object of amalgamation was to get a circuit large enough to properly support a *negí* and full staff of village officials. The Barágarh *kothi* is still practically divided into Barágarh, Barágráon, and Dwára, and there are three *negís*. The measure might have been extended with advantage to the cases of some other small *kothís* in Kulu and Saráj, but Mr. Lyall did not press its adoption where he found it would be decidedly unpopular.

The Wazíri Rúpi jágír.

With regard to Wazíri Rúpí at the time of the first Regular Settlement of Kángra and Kúlu, the holder of the *jágír*, Thákur Singh, was a titular Rája, and consequently Rúpi was not brought under settlement. On Rája Thákur Singh's death in 1852, as his son and heir, Gyán Singh was not his son by a Ráni, half the *jágír* was at first resumed, but three years later it was decided to continue the whole to Gyán Síngh who was given the title of Rái instead of Rája. In 1852 a Summary Settlement was effected by Mr. Bayley, and the total revenue, excluding *máfis*, of the six *kothís*, was fixed at Rs. 4,959 ; that of the three *kothís* continued being Rs. 3,035, and of the three *kothís* resumed Rs. 1,924. When the latter three were restored to the *jágírdár* in 1856 their revenue was slightly increased to Rs. 1,931. In the former three *kothís*, Rái Gyán Singh being hard pressed owing to the temporary resumption of the other three, had sought to realize more than the fixed amount of land revenue, and consequently in 1862 a second Summary Settlement of these three *kothís* was effected by Captain Mercer, and after him by Mr. Lyall, Assistant Commissioner of Kúlu, and their revenue was raised to Rs. 3,390. The total revenue of the *jágír* excluding *máfis* was

Chapter V, B.
General.
The Wazíri Rúpi Jágír.

thus fixed in in 1862 at Rs. 5,321, at which figure it also stood when the Kángra district was brought under revision of settlement in 1868.

In that year the *jágírdár* and the people applied to the Settlement Officer to revise their record of rights so as to bring it into accordance with the existing custom. The effect of the change was to do away with joint responsibility within the *kothi*, the *jágírdár* having to look to each individual landholder for payment of his quota of the revenue instead of to the community, while he was declared entitled to the revenue of all lands newly brought under cultivation.

In 1870 Rai Gyán Singh died, and subsequently advantage was taken of the minority of his son, Rái Dalip Singh, when the estate was under the management of the Court of Wards, to effect a first Regular Settlement of the *jágír*. The assessment in connection with this was made by Mr. Robert Clarke, C. S., in 1877, when the collections for the previous year were ascertained to have been Rs. 8,508, the increase on the assessment of 1862 being due to the lapse of sub-assignments and to the breaking up of new land. As the result of the Regular Settlement the net revenue of the *jágír* exclusive of *máfis* was fixed at Rs. 8,252. At the same time an exhaustive investigation was held into the nature of the revenue free tenures within the *jágír*. It was also directed by Government that as the *jágírdár* held the *status* of superior proprietor a certain proportion of the revenue (ultimately fixed at 12½ per cent.) should be considered *táluktári* fees, cesses being chargeable only on the balance. The result may be shown in the following manner :—

	Jágír revenue.	Assignments.	Total revenue.	Incidence per acre.
	Rs.	Rs.	Rs.	Rs. a. p.
Excluding tálukdári ...	7,225	3,246	10,471	1 1 8
Including do.	8,252	3,710	11,962	1 4 2

The settlement was made between Government and the Rái in order that the revenue on which the cesses payable to Government are collected from the inferior proprietors might remain fixed for the term of settlement. Between the Rái and the inferior proprietors the previous custom was maintained that on land newly broken up revenue should be payable to the *jágírdár*, who, on the other hand, was required to grant remissions on account of loss of land by landslips, diluvion, &c.

Revision of settlement of 1891.

The whole sub-division including Wazírí Rúpi was placed under revision of assessment in 1888, the operations being brought to a close at the end of 1891. It was then found that

Chapter V, B.

General.

Revision of settlement of 1891.

in Rúpi the revenue realized by the *jágirdár* had increased not only on account of the assessment of land lately broken up, but also in consequence of the resumption of personal assignments, and the amount paid by the *wazíri*, including *tálukdári* dues was :—

	Rs.
Jágir revenue	10,213
Assignments	2,396
Total	12,609
Incidence per acre	1-3-11

In the other *wazíris* of the Kúlu tahsíl the total revenue was found to be the same as at revision, but the *khálsa* portion had increased to Rs. 31,178 owing to the resumption of a *jágír* held by the Ráni Phuladebí, widow of Jít Singh, the last Rája of Kúlu. On the other hand the *khálsa* portion of the revenue of the Saráj tahsíl had fallen to Rs. 22,179 (the total remaining nearly identical with that of revision) mainly owing to the grant to Híra Singh of Sángri in the Simla district, the adopted son of Ráni Phuladebí and the first cousin of her deceased husband, of a *jágír* in Outer Saráj by way of compensation for the resumption of the Kúlu *jágír* on his adoptive mother's death.

The assessment of 1891 was made *phati* by *phati* with reference to the circumstances of each hamlet, but two general checks were applied to secure uniformity as far as practicable, and to ensure that the new revenue should be fair both to Government and to the people. The first of these was an estimate, on the basis of the figures as to area, yield of crops and prices discussed in the last chapter, of the value of the Government share of the produce. The Government share is officially fixed at half the net assets of the proprietor, and was assumed throughout the sub-division to be 22½ per cent. of the gross produce, because the proprietor is always able to receive as rent from a tenant half the gross produce after deducting about 10 per cent. on account of payments to village menials. The second check was the application of rates based on the half asset estimate, but differentiated to suit the various classes of soil. The rates adopted were per acre:—

	Kúlu except Rúpi.			Rúpi.			Saráj.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Irrigated	4	0	0	3	4	0	3	4	0
Unirrigated, yielding two crops a year	2	4	0	1	12	0	2	0	0
" " one crop " ...	1	0	0	0	12	0	0	14	0
" cultivated less frequently	0	8	0	0	7	0	0	7	0

Chapter V, B.

General.

Revision of settlement of 1891.

The Rúpi rates were designed to bring out the revenue only exclusive of *tálukdári* dues, and so are somewhat lower than the Kúlu and Saráj rates.

The test assessments brought out by the above checks were as follows :—

Tract.	Half-net asset jama.	Jama by revenue rates.
	Rs.	Rs.
Wazírís Lag Mahárája, Lag Sári, and Parol	63,700	54,405
Wazírí Rúpi	20,547	12,912
Total Tahsíl Kúlu	84,247	67,317
Tahsíl Saráj	69,417	48,797
Grand Total	1,53,664	1,16,114

The result of the actual assessment as sanctioned by Government for a period of 20 years from 1891 is as follows compared with the Regular Settlement revenue, including the value of assignments ascertained in 1871 ;—

Name of Wazíri.	Regular Settlement revenue.	Present revenue.	Increase per cent.	Incidence of proposed revenue per acre.
	Rs.	Rs.		Rs. a. p.
Lag Mahárája	6,276	9,725	25	1 3 0
Lag Sári	7,724	9,710	26	1 13 9
Parol	26,368	31,685	20	2 3 2
Total Tahsíl Kúlu except Rúpi ...	40,368	51,120	26	1 13 5
Inner Saráj	9,996	12,835	28½	1 2 4
Outer Saráj	17,552	26,005	48	1 1 2
Total Tahsíl ...	27,548	38,840	41	1 1 6
Grand Total ...	67,916	89,960	32	1 6 9

Assessment of Wazíri Rúpi. The begár formerly received by the jágírdár

In regard to Wazíri Rúpi, which is held in *jagír* by the representative of the former Rájás of Kúlu : it comprises three large valleys on the left bank of the Beás, and resembles the *wazíris* of the Kúlu tahsíl discussed in the preceding paragraph, except that the valleys are here narrower, the hill-sides are more steep and precipitous, and the irrigated area is only 4 instead of 14 per cent. of the total cultivation. The revenue of the year preceding revision of settlement was Rs. 12,609, including *tálukdári* dues, which formed one-eighth of the whole, and inclu-

Chapter V, B.

General.

Assessment of Wazíri Rúpi. The begár formerly received by the jágírdár.

sive of the revenue which had from time to time been assessed on waste land brought under cultivation since the Regular Settlement of the *wazíri* made in 1878 the half asset estimate was Rs. 20,547. The revenue originally proposed was as follows:—

	Proposed revenue.	Increase on regular settlement.	Percentage of increase.	Increase on present revenue.	Percentage of increase on present revenue.	Incidence per acre of proposed assessment.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.
Excluding tálukdári ...	12,725	2,254	21½	...	...	1 4 1
Including tálukdári ...	14,539	2,577	21½	1,930	15½	1 7 0

Mr. Diack pointed out that the *jágírdár* was entitled by custom to receive, in addition to the cash land revenue, certain kinds of forced labour from the people of his *jágír*. The landowners of a *kothi* were obliged to provide porters from among themselves to carry his baggage without receiving payment of any sort when he moved through their *kothís*. The *jágírdár* lives not within the limits of his *jágír*, but in the old place of his ancestors at Sultánpur, and eight men were required to be constantly in attendance there. They received their food whether they were employed or not, and the number of days in the year for which each *kothi* had to provide them was fixed.

If more than eight men were required either in Sultánpur or to carry the *jágírdár's* load on a journey even outside the limits of the sub-division, they had to be provided, and were entitled to their food only as payment. Village menials in lieu of this kind of forced labour were bound to furnish annually a fixed supply of the products of their particular handicrafts. Each house had to supply a fixed quantity of hay every year.

In regard to this *begár* the Financial Commissioner, Mr. (now Sir) Mackworth Young expressed his opinion that the custom was one incidental to the land tenure, it could not be said to rest on contract or on mere custom, and, accordingly, when the revenue was being re-assessed, it was open to Government to revise or restrict the custom.

He proposed that the more objectionable forms of *begár* should be distinctly prohibited, and that the revenue imposed should be such as to take the change into account. The value of those descriptions of *begár* to the *Rái* was estimated at something over Rs. 900 per annum, and he recommended the addition of one anna in the rupee to the revenue which had been announced and distributed to make up this amount.

Chapter V, B.

General.

Government orders regarding begár in Wazíri Rúpi.

While these proposals were under the consideration of Government the then *jágírdár*, *Rái* Dalíp Singh, died, leaving only one son, Megh Singh, whose mother was a Thakar Rájpútni concubine, and who had consequently no legal claim to succeed to the *jágír*. His succession was sanctioned by the Government of India, but subject to such limitations in regard to *begár* and other matters as might be considered proper.* The Lieutenant-Governor, Sir Dennis Fitzpatrick, then dealt with the Financial Commissioner's proposals in respect of *begár*. He did not think that it should be abolished altogether, and he felt that consideration should be shown to ex-ruling families who have now sunk to the position of *jágírdár*, so far as this could be done without harassing their dependants. He agreed with the Financial Commissioner that the arrangements by which the *jágírdár* was supplied free of charge with a fixed quantity of hay by the *zamíndárs* of the higher class and of the products of their handicrafts by the menial classes of proprietors should be allowed to continue, as these articles might fairly be considered to be a portion of the demand; and were such as the *jágírdár* might have difficulty in procuring, except from the people of his *jágír*. On the other hand, the right of the *jágírdár* to porterage while on tour within the limits of his *jágír*, which the Financial Commissioner had proposed to recognise, was considered too indefinite to be allowed to continue in its old shape, and it was directed that limitations in its exercise should be prescribed. The practice of employing men without payment as carriers of timber or beaters on shooting excursions or porters on journeys taken beyond the limits of the *jágír* was, in accordance with the recommendation of the Financial Commissioner, stopped, but the *jágírdár's* privilege of having eight men in attendance at his palace subject only to the condition of his providing them with food was maintained.†

It was suggested that in addition to the enhancement of the cash land revenue proposed by the Financial Commissioner half an anna on the rupee should be added in compensation for the limitations in the right to porterage for journeys within the *jágír*, but subsequently the Lieutenant-Governor accepted the view that an increase of one anna per rupee was a sufficient equivalent for the total curtailment in *begár*, which was brought about by these orders.‡

Present rules regarding the jágírdárs begár. Cash assessment of Rúpi as finally framed.

The orders were carried out by Mr. A. Anderson, Deputy Commissioner of Kángra, with the following results :—

(1) A roster was prepared of the men required to serve at the palace, and it was found that they numbered 1,211 and the turn of each to attend the palace come once

* Government of India letter, Foreign (Native States) Department, No. 632, dated 26th October 1893.

† Punjab Government letter No. 135, dated 9th February 1894.

‡ Punjab Government letter No. 50, dated 14th March 1895.

Chapter V, B.

General.

Present rules regarding the jágírdárs' begár. Cash assessment of Rúpi as finally framed.

in about 150 weeks. For special occasions, such as weddings and funerals, 50 coolies are allowed for ten days at a time.

(2) For tours in the *jágír* 20 coolies are allowed free. If more than 20 are taken all must be paid for.

(3) No coolies are to be taken in harvest time except for some strong reason, and not more than 75 may be demanded then, even on payment.

(4) No coolie may be taken more than one stage from his home.

(5) Free supplies may be demanded from each *kothi* for two days at a time twice in the year.

(6) The quantities of hay and products of handicrafts required from the *zamíndárs* and from menials were carefully and elaborately recorded.

A valuation of *begár* was made by Mr. Anderson in the following way. Mr. Diack's proposed assessment was Rs. 14,539, of which one-eighth was called *tálukdári* and the remaining seven-eighths the land revenue, *i.e.*, the *tálukdári* was one-seventh of the revenue. But properly the superior proprietor was entitled to *tálukdári* over and above the land revenue, and it should have been one-seventh of the total assessment of Rs. 14,539, or Rs. 2,077. On the other hand, the people were entitled to be credited with the value of the *begár* which they rendered to the *Rái*, and this Mr. Anderson assumed to be Rs. 1,814, *i.e.*, the amount by which Mr. Diack's proposed land revenue demand fell below the proposed total demand. The addition of one anna per rupee on the proposed total demand which was imposed in consideration of the abandonment of certain kinds of *begár* amounted to Rs. 909, of which, by Mr. Diack's classification, Rs. 795 consisted of land revenue proper, and Rs. 114 of *tálukdári*. The sanctioned *begár* was, therefore, valued by Mr. Anderson at Rs. 1,814, less Rs. 795, or Rs. 1,019 per annum. This sum has been distributed over the villages and holdings of Wazíri Rúpi, but will not be realized except from such persons as neglect to furnish *begár*, and to the extent to which they fail to furnish it. It is provided in the *Wajib-ul-arz*, as amended by Mr. Anderson, that—" If a land-owner liable to render *begár* fails to do so a revenue officer on proof of such failure shall determine the portion of the land revenue remitted which is represented by the service in respect of which the land-owner is in default, and the amount so determined shall be regarded as arrears of land revenue."

There are also provisions supplementary to this as the result of these changes the land revenue of Rúpi was increased from Rs. 12,725 by Rs. 795 to Rs. 13,520, and the *tálukdári* from Rs. 1,814 by Rs. 114 to Rs. 1,928, giving a total of Rs. 15,448 realizable in cash by the *jágírdár*. The additional sum remitted

Chapter V, B.

General.

Present rules regarding the jágírdárs' begár. Cash assessment of Rúpi as finally framed.

in lieu of *begár* (*jama mafi baiwaz begár*) was put at, not Rs. 1,019 but Rs. 965 land revenue, which was a more workable sum, being one anna per rupee of the total demand realizable, and one-seventh of that, or Rs. 138, as *tálukdári*, total Rs. 1,103. Cesses are realized on the land revenue only, and not on *tálukdári*, and they are collected only on the revenue realized, and not on the revenue remitted in lieu of *begár*, and similarly the *tálukdári* payable on the remitted revenue is only realized in cases where the remitted revenue is realized as the result of failure to render *begár*.*

The income of the *jágírdár* was somewhat increased apart from the enhancement of the land revenue by the concession to him of the *tálukdári* payable on land, the revenue of which is assigned to temples or to individuals. This concession, which is only just as the *tálukádri* is in recognition of superior proprietary right, was refused at the Regular Settlement of 1878, on the ground that the assignments of land revenue had then been considerably cut down by resumption.

Cesses.

The following cesses are levied in addition to the land revenue :

	Per cent.		
	Rs.	a.	p.
Patwár cess	5	3	4
Negi's fees	4	0	0
Lambardar's fees	2	0	0
Rákhá's fees	1	0	0
Local rate	9	6	0

Jágír and muáfi.

The following statement shows the number and value of *jágírs* and rent-free holdings in Kúlu Proper.

Sub-division (Pargana.)	Government revenue (khalsa).		Revenue alienated or remitted (jagir and muafi).		Total.	
	Area (in acres).	Revenue (in rupees).	Area (in acres).	Revenue (in rupees).	Area (in acres).	Revenue (in rupees).
Kúlu (excluding Rúpi, Láhul, and Spiti) ...	32,721	42,908	4,699	8,212	37,420	51,120
Wazíri Rúpi	...	...	15,149	13,520	15,149	13,520
Saráj	46,583	31,438	9,104	7,402	55,687	38,840
Total ...	79,304	74,346	28,952	29,135	1,08,256	1,03,480

* Letter No. 1579, dated 18th March 1896, from the Senior Secretary to the Financial Commissioner to the address of the Commissioner of Jullundur.

CHAPTER VI.

TOWNS.

Chapter IV

Towns.

Sultánpur.

Sultánpur is the head-quarters of the Kúlu tahsíl and of a police circle (thána) ; it is situated at the junction of the Beás and the Sarvari at an elevation of 4,092 feet above sea-level. The population is a little under 4,000 souls. The town lies to the west of the Beás and north of the Sarvari, occupying the plateau on the top of the high bank overlooking the two streams ; it was once surrounded by a wall, and must have been a place of some strength.

The fortifications have now been razed ; and there remain only two gateways standing at the northern and southern ends of the town. The palace is a large rambling building in the style in vogue in Kúlu, with sloping slate roofs and cut-stone walls, filling the whole of the south-east angle of the town and commanding fine views up and down the valley ; it is the residence of the *jágirdár* family, the descendants of the ancient kings. Sultánpur was first occupied by the Kúlu Rájás, in the reign of Jagat Singh, already spoken of as contemporary with the Emperors Sháh Jahán and Aurangzíb, who obtained it by conquest from Sultán Chand, Rája of Lág. Prior to this time the capital of the Kúlu Rájás had been at Nagar, higher up the Beás. Moorcroft, who passed through it in 1820, describes it as an insignificant village. There are now nearly 500 houses. To the north of the town is a suburb, originally occupied by certain religious mendicants, and hence known as *akhara,* covering the level ground between the Beás and the base of the high bank on which the town is situated. This suburb forms the winter quarters of a considerable colony of Láhulís, who here seek a refuge from the rigours of their native climate. It boasts of a number of shops, owned by tradesmen from Kángra, Láhul and Ladák, and a *sarai* has been erected. The traders of the town are all foreigners, from the Punjáb or from Láhul and Ladák, engaged in the transit trade between the plains on the one side and Leh and Central Asia on the other. The tahsíl and thana occupying a fort-like square with an open court-yard, lie to the south of the town on the opposite bank of the Sarvari, which is crossed by a *sángha* and lower by a foot-bridge. The other public buildings are a dispensary, post-office and a rest-house. The latter is at a short distance to the west of the tahsíl.

An important fair (as to which see *ante,* Chap. IV) is held every year about October in the plain to the front of the tahsíl.

Nagar.

Nagar, the ancient capital of the Kúlu Rájás, and now the residence of the Assistant Commissioner in charge of the tahsíl

Chapter VI.

Towns.

Nagar.

is situated on the left bank of the Beás some twelve miles in a straight line north of Sultánpur. It is said that the site was first occupied by Rája Rájendra Pál; but it is doubtful whether the present town can claim to be even the remains of the former capital; for the popular belief is that a large extent of ruin, termed *thawa*, some little distance up the hill-side to the east of the castle, was the actual city of olden times. It ceased to be the capital, as already related, in the 17th century in the time of Rája Jaggat Singh. The same Jaggat Singh, however, restored the palace or castle, and it is to him that the present buildings are attributed. They were in an almost ruinous state when the country passed under British rule. Captain Hay, the first Assistant Commissioner in charge of the tahsíl, put a portion of it in repair, and it has now become State property. The situation of the palace is peculiarly grand. It commands an extensive view of the Beás valley, and is itself a conspicuous object from below. The windows of the upper storey are forty feet above the foundations; the ground slopes rapidly away at a steep incline for several hundred feet, and then more gently for a thousand feet more down to the river bank.

There are several other large villages similar to Nagar, both in the Kúlu and in the Saráj tahsíl; their general character has been described in Chapter I.

APPENDICES.

Appendix I.

List of Kothis and Phátis in Kúlu Proper, with their areas and assessments.

1	2	3	4	5	6	7	8
Name of Circle.	Number. Serial.	Number. Pháti.	Name of Village (Kothi).	Name of Phati, Tahsil Kulu.	Cultivated area in acres.	Assessment.	Rate per acre of assessment.
						Rs.	Rs. a. p.
Waziri Lag Maharaja.	1	1	Bajaura.	Bajaura	584	750	1 4 7
		2		Hat	265	590	2 4 0
				Total Kohti ...	849	1,340	1 9 3
	2	3	Khokhan.	Khokhan	388	500	1 4 7
		4		Shamsi	566	1,050	1 13 8
		5		Máhul	287	600	2 1 5
		6		Bhulang	221	200	0 14 6
		7		Shilihár	248	200	0 12 11
		8		Rájgíri	51	35	0 11 0
		9		Neul	330	250	0 12 1
				Total Kothi ...	2,091	2,835	1 5 8
	3	10	Maharaja.	Kharihár	369	340	0 14 9
		11		Báráhár	560	450	0 12 10
		12		Bal	571	850	1 7 10
		13		Dhalpur	110	250	2 4 4
		14		Pij	746	650	0 14 0
				Total Kothi ...	2,356	2,540	1 1 3
	4	15	Tarapur.	Bhamtír	366	350	0 15 4
		16		Bhaliyáni	653	650	0 15 11
		17		Braman	239	325	1 5 9
		18		Bal	197	310	1 9 2
				Total Kothi ...	1,455	1,635	1 2 0
	5	19	Chaparsa.	Gramag	302	350	1 2 7
		20		Gar	330	300	0 14 7
				Total Kothi ...	632	650	1 0 5
	6	21	Mangarh.	Máshna	332	350	1 0 10
		22		Pichli	457	375	0 13 2
				Total Kothi ...	789	725	0 14 8

APPENDIX I—*continued.*

1	2	3	4	5	6	7	8
Name of Circle.	Number. Serial.	Number. Pháti.	Name of Village (Kothi).	Name of Phati, Tahsil Kulu.	Cultivated area in acres.	Assessment.	Rate per acre of assessment.
						Rs.	Rs. a. p.
Waziri Lag Sari.	7	23	Dughilag.	Dunkhri Gaha	341	440	1 4 8
		24		Phalán	304	340	1 1 11
		25		Majat	142	150	1 0 11
		26		Dughilag	465	750	1 9 10
				Total Kothi ...	1,252	1,680	1 5 6
	8	27	Sari.	Bastori	288	450	1 9 0
		28		Sári	356	625	1 12 1
		29		Banogi	409	675	1 10 5
		30		Jandaur	376	600	1 9 6
				Total Kothi ...	1,429	2,350	1 10 4
	9	31	Raesan.	Biyasar	160	240	1 8 0
		32		Mandrol	164	360	2 3 1
		33		Manjhlihar	109	170	1 8 11
		34		Benchi	322	800	2 7 9
		35		Shirar	200	900	4 8 0
		36		Shilihar	217	220	1 0 3
				Total Kothi ...	1,172	2,690	2 4 9
	10	37	Mandalgarh.	Mandalgarh	438	550	1 4 1
		38		Dobhi	279	1,120	4 0 3
				Total Kothi ...	717	1,670	2 5 3
	11	39	Huŕang.	Phojal	321	700	2 2 11
		40		Pichlihar	325	620	1 14 6
				Total Kothi ...	646	1,320	2 0 8
Waziri Parol.	12	41	Baragarh.	Meha	103	180	1 12 0
		42		Dwára	217	820	3 12 6
		43		Katrain	322	850	2 10 3
		44		Bári	118	425	3 9 8
		45		Halán	130	260	2 0 0
		46		Shegli	101	100	0 15 10
		47		Barágraon	218	950	4 5 9
		48		Pangán	116	400	3 7 2
		49		Reara	143	225	1 9 2
		50		Barán	352	930	2 10 3
				Total Kothi ...	1,820	5,140	2 13 3

APPENDIX I—*continued.*

1	2	3	4	5	6	7	8
Name of Circle.	Number. Serial.	Number. Pháti.	Name of Village (Kothi).	Name of Phati, Tahsil Kulu.	Cultivated area in acres.	Assessment.	Rate per acre of assessment.
						Rs.	Rs. a. p.
Wáziri Parol—*contd.*	13	51	Manali.	Shalin	265	500	1 14 2
		52		Nasogi	343	825	2 6 6
		53		Manáli	351	500	1 6 9
		54		Burúa	902	750	0 13 4
		55		Palchán	355	220	0 9 11
				Total Kothi ...	2,216	2,795	1 4 2
	14	56	Jagat Sukh.	Bashist	345	1,100	3 3 0
		57		Prini	384	1,450	3 12 5
		58		Jagat Sukh	443	1,700	3 13 5
		59		Gojra	215	730	3 6 4
				Total Kothi ...	1,387	4,980	3 9 5
	15	60	Barsai.	Sajla	195	700	3 9 5
		61		Karján	242	875	3 9 10
		62		Soil	383	750	1 15 4
				Total Kothi ...	820	2,325	2 13 4
	16	63	Nagar.	Halán	863	2,700	3 2 1
		64		Nagar	834	2,650	3 2 10
		65		Malána	342	220	0 10 4
		66		Nathán	1,176	2,850	2 6 9
		67		Jána	743	1,150	1 8 9
				Total Kothi ...	3,958	9,570	2 6 8
	17	68	Kais.	Kais	1,196	2,050	1 11 5
		69		Kharál	1,892	2,850	1 8 1
		70		Kashauri	609	1,225	2 0 2
		71		Pini	498	750	1 8 1
				Total Kothi ...	4,195	6,875	1 10 3
Wazíri Lag Mahárájá					8,172	9,725	1 3 0
" Lag Sárí					5,216	9,710	1 13 9
" Parol					14,396	31,685	2 3 2
				Total Kúlu except Rúpi	27,784	51,120	1 13 5

APPENDIX I—*continued.*

1	2	3	4	5	6	7	8	9	
Name of Circle.	Number. Serial.	Number. Tika.	Name of village.	Name of Phati, Tahsil Kulu.	Area.	Assessment. Excluding tálukdári.	Assessment. Including tálukdári.	Rate per acre of assessment. Excluding tálukdári.	Rate per acre of assessment. Including tálukdári.
					Acres.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
WAZIRI RUPI.	18	72	Kothi Kanawar.	Manikaran	1,234	960	1,097	0 12 5	0 14 [illegible]
		73		Shushan	642	475	534	0 11 10	0 13 [illegible]
				Total ...	1,876	1,435	1,640	0 12 3	0 14 [illegible]
	19	74	Kothi Harkandi.	Jari	576	985	1,125	1 11 4	1 15 [illegible]
		75		Baradha	523	825	943	1 9 3	1 12 [illegible]
				Total ...	1,099	1,810	2,068	1 10 4	1 14 [illegible]
	20	76	Kothi Chung.	Shát	288	450	514	1 9 0	1 12 [illegible]
		77		Jalu	313	515	588	1 10 4	1 14 [illegible]
		78		Chung	347	560	640	1 9 10	1 13 [illegible]
		79		Ratocha	286	425	485	1 7 9	1 11 [illegible]
				Total ...	1,234	1,650	2,227	1 9 3	1 12 11
	21	80	Kothi Kot Kandi.	Shilihár	1,193	1,650	1,885	1 6 2	1 9 [illegible]
		81		Diyár	730	1,120	1,280	1 8 7	1 12 [illegible]
		82		Manjli	481	650	743	1 5 7	1 8 [illegible]
		83		Parli	655	820	937	1 4 0	1 6 11
				Total ...	3,059	4,240	4,845	1 6 2	1 9 [illegible]
	22	84	Kothi Bhalan.	Bhalán	591	900	1,029	1 8 4	1 11 [illegible]
		85		Rot	851	1,000	1,143	1 2 10	1 5 [illegible]
		86		Raila	676	730	834	1 1 3	1 3 [illegible]
				Total ...	2,118	2,630	3,006	1 3 10	1 6 [illegible]
	23	87	Kothi Sehnsar.	Sehnsar	457	460	525	1 0 1	1 [illegible]
		88		Gara Parli	280	200	228	0 11 5	0 13 [illegible]
				Total ...	737	660	753	0 14 4	1 0 [illegible]
				Total Wazíri Rúpi ...	10,123	12,725	14,539	1 4 1	1 7 [illegible]

APPENDIX I—*continued.*

1 Number. Serial.	2 Phâti.	3 Name of village.	4 Name of Phati, Tahsil Saraj.	5 Cultivated area in acres.	6 Assessment.	7 Rate per acre of proposed assessment.
					Rs.	Rs. a. p.
1	1	Bunga.	Chakurtha	385	375	0 15 7
	2		Kotla	307	350	1 3 2
	3		Kanaun	318	320	1 0 1
	4		Dhaugi	543	630	1 2 7
			Total Kothi Bunga ...	1,553	1,675	1 1 3
2	5	Banogi.	Dasiár	268	290	1 1 4
	6		Maniashi	355	515	1 7 3
	7		Suchehan	323	400	1 3 9
			Total Kothi Banogi ...	946	1,205	1 4 5
3	8	Shangarh.	Shangarh	253	265	1 0 9
	9		Lapáh	142	130	0 14 8
	10		Sirikot	238	210	0 14 1
			Total Kothi Shangarh ...	633	605	0 15 4
4	11	Plach.	Shapnil	88	80	0 14 7
	12		Kalwári	329	475	1 7 1
	13		Plách	408	580	1 6 9
			Total Kothi Plách ...	825	1,135	1 6 0
5	14	Gopalpur.	Deutha	167	190	1 2 2
	15		Thani Cher	236	200	0 13 7
	16		Sahuli	151	150	0 15 10
	17		Jauri	248	240	0 15 6
	18		Tháti Bir	231	220	0 15 3
	19		Chanahun	388	440	1 2 2
			Total Kothi Gopálpur ...	1,421	1,440	1 0 3
6	20	Manglaur.	Tarangáli	170	300	1 12 3
	21		Ratwáh	169	325	1 14 9
			Total Kothi Manglaur ...	339	625	1 13 1
7	22	Shikari.	Chethar	158	300	1 14 4
	23		Balagad	618	900	1 7 4
			Total Kothi Shikári ...	776	1,200	1 8 9

APPENDIX I—*continued.*

1	2	3	4	5	6	7
Number. Serial.	Number. Pháti.	Name of village.	Name of Phati, Tahsil Saraj.	Cultivated area, in acres.	Assessment.	Rate per acre of proposed assessment.
					Rs.	Rs. a. p.
8	24	Fathpur.	Khabal	298	400	1 5 6
	25		Mohni	296	400	1 5 7
	26		Saráj	454	400	0 14 1
			Total Kothi Fathpur ...	1,048	1,200	1 2 4
9	27	Tilokpur.	Tandi	258	350	1 5 8
	28		Báhu	217	310	1 6 10
			Total Kothi Tilokpur ...	475	660	1 6 3
10	29	Chahni.	Bini	140	250	1 12 7
	30		Bhihár	347	570	1 10 1
			Total Kothi Chahni ...	487	820	1 10 11
11	31	Kharagad.	Rasháls	127	140	1 1 8
	32		Ghyági	84	125	1 7 10
	33		Sajáuár	154	165	1 1 2
			Total Kothi Kharagád ...	365	430	1 2 10
12	34	Sharchi.	Shili	193	190	0 15 9
	35		Sharchi	451	480	1 1 0
			Total Kothi Sharchi ...	644	670	1 0 7
13	36	Nohanda.	Pekhri	424	275	0 10
	37		Tindar	492	275	0 8 11
			Total Kothi Nohanda ...	916	550	0 9
14	38	Tung.	Chipni	376	320	0 13
	39		Mashár	408	300	0 11
			Total Kothi Tung ...	784	620	0 12
			Total Wazíri Inner Saráj ...	11,212	12,835	1 2

APPENDIX I—*continued.*

1	2	3	4	5	6	7
Number. Serial.	Number. Pháti.	Name of village.	Name of Phati, Tahsil Saraj.	Cultivated area in acres.	Assessment.	Rate per acre of proposed assessment.
					Rs.	Rs. a. p.
15	40	Barámgarh.	Chail	417	415	0 15 11
	41		Sarahan	117	140	1 3 2
	42		Jaler	189	230	1 3 6
	43		Nor	248	340	1 5 11
			Total Kothi Barámgarh ...	971	1,125	1 4 8
16	44	Kot.	Derhoa	463	625	1 5 7
	45		Kothi	264	330	1 4 0
	46		Shili	398	330	0 13 3
			Total Kot ...	1,125	1,285	1 2 4
17	47	Pandrabis.	Sarga	460	300	0 10 5
	48		Kushua	303	225	0 11 10
	49		Tunan	755	650	0 13 9
	50		Tháchu	64	80	1 4 0
			Total Kothi Pandrabis ...	1,582	1,255	0 12 8
18	51	Dhaul.	Kasholi	244	240	0 15 9
	52		Báli	381	375	0 15 9
	53		Arsu	465	475	1 0 4
	54		Sohach	493	525	1 1 0
			Total Kothi Dhaul ...	1,583	1,615	1 0 4
19	55	Kandi.	Twár	443	560	1 4 3
	56		Nisháni	423	475	1 2 0
	57		Poshna	420	400	0 15 3
			Total Kothi Kandi ...	1,286	1,435	1 11 10
20	58	Himri.	Nirmand	1,463	1,550	1 11 0
	59		Bail	117	220	1 14 1
	60		Gedej	267	675	2 8 5
	61		Shili	570	500	0 14 0
	62		Lot	724	725	1 0 0
	63		Nithar	712	825	1 2 7
	64		Plehi	937	935	1 0 0
			Total Kothi Himri ...	4,790	5,430	1 2 2

APPENDIX I—*concluded.*

1	2	3	4	5	6	7
Number.						
Serial.	Pháti.	Name of village.	Name of Phati, Tahsil Saraj.	Cultivated area, in acres.	Assessment.	Rate per acre of proposed assessment.
					Rs.	Rs. a. p.
21	65	Narayangarh.	Manjades	1,513	1,525	1 0 2
	66		Ghátu	643	900	1 6 5
	67		Ranu	522	770	1 7 7
	68		Bachher	556	550	0 15 10
			Total Kothi Naráyangarh ...	3,234	3,745	1 2 6
22	69	Jalori.	Koila	701	600	0 13 8
	70		Khani	459	475	1 0 7
	71		Lajer	691	700	1 0 3
			Total Kothi Jalori ...	1,851	1,775	0 15 4
23	72	Raghopur.	Kharád	561	615	1 1 6
	73		Karshai Gád	1,116	1,075	0 15 5
	74		Bishladhár	928	1,020	1 1 7
			Total Kothi Raghopur ...	2,605	2,710	1 0 8
24	75	Janja.	Shili	557	625	1 1 11
	76		Karána	492	500	1 0 3
	77		Kungash	605	750	1 3 10
			Total Kothi Janja ...	1,654	1,875	1 2 3
25	78	Sirigarh.	Pharanáli	800	900	1 2 0
	79		Jában	729	730	1 0 0
	80		Bingul	568	625	1 1 7
	81		Suidhár	602	750	1 3 11
	82		Dingidhár	861	750	0 13 11
			Total Kothi Sirigarh ...	3,560	3,755	1 0 11
			Total Outer Saráj ...	24,241	26,005	1 1 2
			Total Tahsíl Saráj ...	35,453	38,840	1 1 6

APPENDIX II.

Rules and Notifications relating to the Kúlu forests made under the Indian Forest Act VII of 1878.

(I). Constitution of reserved demarcated and undemarcated forest.

(See Punjab Government Notifications Nos. 298, *dated* 12*th May* 1894, 280, 281 *and* 282, *dated* 1*st June* 1896.)

(II). Reserved trees.

The 26*th August* 1896.

No. 408.—*Notification.*—His Honor the Lieutenant-Governor of the Punjab is pleased, in accordance with Section 29 (*a*) of Act VII of 1878, Indian Forest Act, to declare the following trees within the areas declared protected forest by Notifications Nos. 280 and 281, dated 1st June 1896, to be reserved trees from the date of this Notification:—

No.	English Names.	Vernacular Names.	Scientific Names.
1	Deodár	Kelo keli diár...	Cedrus deodara.
2	Box	Shamshád, jakri, chikri ...	Buxus sempervirens.
3	Walnut	Khor, akhrot	Juglans regia.
4	Ash	Argu	Fraxinus floribunda.
5	Elm	Márn, imbri, maral, shuko ...	Ulmus Wallichiana.
6	Alder	Kosh	Alnus nitida.
7	Blue pine	Kail	Pinus excelsa.
8	Chíl	Chíl	Pinus longifolia.
9	Spruce	Rai	Abies Smithiana.
10	Silver fir	Tos, poi, badrai	Abies Webbiana.
11	Yew	Rakhál rakhái...	Taxus baccata.
12	Cypress	Devideár	Cupressus torulosa.
13	Shisham	Táli, shísham	Delbergia sissoo.
14	Olive	Káhu	Olea cuspidata.
15	Horse-chestnut	Khanor	Æsculus Indica.
16	Celtis	Khark, Khirk	Celtis Australis.
17	Mulberry	Chún, chimo, krún	Morus serratta.
18	Hill tún	Darl	Cedrela serrata.
19	Kakaran	Kakaran	Pistacia integerrima.
20	Poplar	Phals	Populus ciliata.

APPENDIX II—*continued.*

The 6th November 1896.

No. 505.—*Notification.*—In continuation of Punjab Government Notification No. 408, dated 20th August 1896, His Honor the Lieutenant-Governor is pleased in accordance with Section 29 (c) of Act VII of 1878, Indian Forest Act, to declare the trees specified in that Notification within the areas declared to be protected forests by Notification No. 282, dated 1st June 1896, to be reserved trees from the date of this Notification.

(III). Rules regulating rights in Kulu forests.

The 7th November 1896.

No. 507—*Notification.*—The following Rules apply to the areas declared Protected Forests under Chapter IV of Act VII of 1878, Indian Forest Act, by Notification No. 280, dated 1st June 1896, by Notification No. 281, dated 1st June 1896, and by Notification No. 282, dated 1st June 1896 :

and are issued under Section 31 of that Act with the sanction of the Governor-General in Council.

2. Except where the contrary is stated, the rules apply to the protected forests of all classes.

3. In these rules, unless there is something repugnant in the subject or context :—

"Record of rights" means the record prepared in accordance with Section 28 of the Indian Forest Act.

"Rightholder" means a person to whom a right has been admitted in the record of rights of any forest.

"Tree" and "timber" have the same meaning as in the Indian Forest Act.

"Cattle" includes horses, mares, geldings, ponies, colts, fillies, mules, asses, rams, ewes, sheep, lambs, goats and kids, but does not include elephants, camels, buffaloes and pigs.

"Land assessed to revenue" includes land recorded in the Land Revenue Records as belonging to private persons, and liable to assessment, though no revenue was charged upon it in the internal distribution (*bâchh*) of the last assessment, and also land brought under cultivation since last assessment of the revenue with the permission of the Assistant Commissioner.

4. The Local Government may at any time in exercise of the powers conferred, and in the manner prescribed by Chapter II of the Indian Forest Act (VII of 1878), apply to those areas or to any of them the provisions of the said Chapter, and so remove them from the operation of these rules.

5. (1). The grazing of buffaloes is prohibited except with the permission of the Forest Officer.

(2). The Forest Officer may give permission to the proprietors of cultivated land in the Kúlu Sub-Division assessed to revenue and to their agricultural tenants to graze buffaloes kept for their agricultural or domestic purposes in undemarcated forests where there is no risk of damage to tree growth :

provided that permission shall not be given if the right-holders in the forest show reasonable and sufficient cause to the contrary.

6. The grazing of cattle in 1st and 2nd class demarcated forests is prohibited except by right-holders in the exercise of rights admitted in the record of rights :

provided that nothing in this rule shall prevent right-holders from grazing any number of cows, bullocks and calves belonging to themselves, and a number of sheep and goats belonging to themselves, not more than 30 per cent. in excess of the number they possessed at the last assessment of the revenue.

7. (1). Except as provided in Rule 23, no person other than proprietors of cultivated land in the Kúlu Sub-Division assessed to revenue and their agricultural tenants shall graze cattle in the undemarcated forests.

(2). No such proprietor or tenant shall graze in any undemarcated forest any cattle except cattle kept by him for his own domestic or agricultural (not including pastoral) purposes :

provided that nothing in this rule shall prevent any such proprietor or tenant from grazing any number of cows, bullocks and calves belonging to himself, and a number of sheep and goats belonging to himself, not more than 30 per cent. in excess of the number he possessed at the last assessment of the revenue.

8. (1). Nothing in the last two preceding rules shall prevent Gaddi shepherds on their way through Kúlu from grazing their flocks in those 2nd class demarcated and undemarcated forests through which they have a right of way from 15th *Jait* to the end of *Hár* and from 15th *Bhádron* to 20th *Assauj*, or for such longer periods as the Assistant Commissioner may fix.

(2). Without the permission of the Assistant Commissioner in writing, Gaddi shepherds may not halt their flocks in protected forests for more than one night at any single halting place: and halting places shall be at least five miles apart.

9. The removal of fallen leaves from 1st and 2nd class demarcated forests is prohibited except by rightholders in the exercise of a right admitted in the record of rights.

10. The lopping, cutting, barking, ringing and removal of timber and trees in 1st and 2nd class demarcated forests are forbidden except by right-holders in the exercise of a recorded right and subject to the provisions of Rules 12, 13.

11. (1). Except as provided in Rule 23, no person other than proprietors of cultivated land in the Kúlu Sub-Division assessed to revenue and their agricultural tenants shall lop, cut, bark, ring, or remove timber or trees in any undemarcated forest.

(2). No such proprietor or tenant shall lop, cut, bark, ring or remove any timber or trees reserved by Notifications No. 408, dated 26th August 1896, and No. 505, dated 6th November 1896, in an undemarcated forest situated in a *kothi* other than that in which his land is situated except in the exercise of a right admitted to him in the detailed record for each *kothi*.

(3). No such proprietor or tenant shall lop, cut, bark, ring or remove any timber or trees in an undemarcated forest except for his own domestic or agricultural (not including pastoral) purposes: nor shall he do so for any such purpose unless it falls under one of the headings in paragraph 11 of the Record of Rights and General Conditions for the undemarcated forests of the Kúlu Sub-Division.

12. (1). Except as provided in Rule 13, timber and trees of the kinds reserved by Notification No. 408, dated 26th August 1896, and by Notification No. 505, dated 6th November 1896, viz.—

Superior Reserved Trees.	*Inferior Reserved trees.*
1. Deodár,	11. Olive,
2. Box,	12. Elm,
3. Walnut,	13. Yew,
4. Ash,	14. Cypress,
5. Alder,	15. Horse-chestnut,
6. Blue pine,	16. Celtis,
7. Chíl,	17. Mulberry,
8. Spruce,	18. Hill Tún,
9. Silver fir,	19. Kakaran,
10. Shísham,	20. Poplar,

may not be cut, lopped, barked or removed without the permit of the Assistant Commissioner or the Forest Officer.

(2). In cases where revenue has been assessed on the right to timber under the land revenue assessment, no permit shall be granted until such revenue has been paid.

(3). Permits shall be held to have lapsed if the trees are not cut, lopped, barked or removed within the periods fixed in the permits.

13. No permit is necessary for doing any of the acts next hereinafter mentioned, but nothing in this rule shall confer upon any person any right not recorded in the record of rights as enjoyed by him.

The acts referred to are as follows:—

(1) The cutting and removal of stumps of any kind, and of fallen timber except deodár, walnut, box and ash.

(2) The cutting and removal of—

(a) any dry standing tree (not being deodár, walnut, box and ash) in 2nd class demarcated and in undemarcated forests;

(b) any dry standing tree (not being deodár, walnut, box and ash) in 1st class demarcated forests which has been specially marked by the Forest Officer: provided

APPENDIX II—*continued.*

that unless and until a sufficient number of trees are so marked, such trees may be cut and removed under the permit of the Negi of the *kothi* in which the forest is situated. The Assistant Commissioner shall determine when a sufficient number of trees has been marked, and the authority of the Negi to give permits shall then cease.

Nothing in clauses (1) and (2) shall be deemed to allow the cutting and removal without a permit of any timber or dry standing trees from any forest which has been burned.

(3) The cutting and removal of any inferior reserved tree which has been specially marked by the Forest Officer.

(4) The lopping for fodder, manure, charcoal or other purpose of any inferior reserved tree.

(5) The lopping for charcoal of *káil* (where the right has been admitted in the Record of Rights), or of *rai*, *tos* or *chil*, up to one-third of its height in Kúlu Proper and Wazíri Rúpi, to one-half in Inner Saráj, and to two-thirds in Outer Saráj.

This clause applies only to trees of more than two *háths* in girth at three *háths* from the ground in Kúlu Proper and Wazíri Rúpi, and of more than one *háth* in girth at three *háths* from the ground in Inner and Outer Saráj.

(6) (*a*) The lopping for manure in 1st class demarcated forests (where the right has been recorded) of any superior reserved tree except deodár, walnut, box and ash, within such period or periods, not being in aggregate more than four months or less than two months in each year, and at such times as the Deputy Commissioner shall fix, upon the report of the Assistant Commissioner and the Forest Officer.

(*b*) The lopping for manure in 2nd class demarcated and in undemarcated forests of any superior reserved tree except deodár, walnut, box and ash.

This clause is subject to the same conditions as to the girth of the tree and the height to which it may be lopped as are imposed in clause (5).

(7) The cutting and removal of one branch of a yew suitable for the Baster Deo (household god) on the construction of a new dwelling house.

(8) The cutting and removal for biers of two *rai* poles of not more than a *háth* in girth at breast height, or, when *rai* trees are not readily accessible, of two poles of the same dimensions of any kind of trees except deodar, walnut, box and ash;

but *káil* trees may be cut and removed from 1st class demarcated forests only when the right has been admitted in the Record of Rights, and alder may be cut and removed from any forest only when a right thereto has been recorded, or when alder trees have been specially marked for the purpose by the Forest Officer.

Notice of all such cuttings must be given to the *rákha* or other Forest Official within ... days.

(9) The cutting and removal for cremation purposes of two *káils* not exceeding two *háths* in girth at breast height, or where *káil* are not easily procurable of two trees of the same dimensions of any kind except alder (unless specially marked for the purpose by the Forest Officer), deodar, walnut, box and ash.

Notice of all such cuttings must be given to the *rákha* or other Forest Official within ... days.

(10) The cutting and removal for making agriculture implements and domestic utensils of any tree of not more than one *háth* in girth at breast height of any kind except deodár, walnut, box, ash and *káil*.

Káil trees also may be cut and removed where a right thereto has been admitted in the record, but such trees cut for the *sánj* of the plough may not be more than ... *háth* and for the *shamái* not more than two *háths* in girth at breast height.

Notice of all such cuttings must be given to the *rákha* or other Forest Official within ... days.

14. Trees granted by the Assistant Commissioner or Forest Officer may not be cut or removed ... marked by a Forest Official:

provided that unless and until a sufficient number of trees have been marked in a forest by the Forest Officer, the Negi of the *kothi* in which the forests named in the permit is situated may on presentation of the permit mark the trees of the kind and size and to the number entered in it.

APPENDIX II—*continued.*

The Assistant Commissioner shall determine when a sufficient number of trees have been marked, and the authority of the Negi to mark trees shall then cease.

15. Trees shall be marked in a forest in which the applicant for a permit has a right to trees; provided that when the Deputy Commissioner has decided, on the report of the Forest Officer, that in the then state of that forest the cutting of trees there would tend to its destruction, the trees granted shall in that case be marked in another forest which shall be as conveniently situated for the purposes of the applicant as the demands of forest conservancy and the requirements of right-holders will admit.

16. No tree standing within 10 yards of any public road may be cut except with the permission of the Assistant Commissioner.

17. Deodar trees will be given only for irrigation channels, for the construction and repair of temple buildings, and for the doors and windows of dwelling houses.

18. (1). Green deodar trees shall not be cut within 40 yards of any temple or of any building connected with any temple.

(2). Dry deodar trees standing within the space above defined may be cut and removed only for the repairs of the temple buildings.

19. Where trees have been given for building purposes, the building shall be constructed within the limits of the *kothi* where the cultivated land, on account of which the trees are given, is situated.

20. The Deputy Commissioner is empowered to arrange with right-holders in any forest the quantity of timber per annum to be granted to them for building purposes, and the quantity thus fixed shall be distributed among the right-holders by the Negi, or in such other way as may have been agreed upon.

21. When the house of a right-holder has been destroyed by fire or broken down by snow or otherwise, or when, for other sufficient reason, timber is urgently required, the Assistant Commissioner or Forest Officer shall at once pass orders on the application for a permit without regard to any time that may be fixed for granting permits.

22. No forest produce acquired under these rules or by right-holders in the exercise of rights may be sold or bartered or applied to any but the purpose for which was it acquired:

provided that nothing in this rule shall prevent the sale of bamboos, fruits, flowers, medicinal roots and leaves, honey, grass, firewood, torches, charcoal, lime, slates and plastering earth.

23. Non-agricultural residents and travellers and traders passing through Kúlu may, if the right-holders do not object, graze their own cattle, collect dry fallen wood (not being deodár, walnut box or ash) and cut grass in the undemarcated forest of the *kothi* in which they reside or through which they are passing, but these licenses may be exercised only for their own domestic requirements, and while *boná-fide* travelling in Kúlu, and in case of abuse may be withdrawn by Government.

24. No grass land may be burned without the permission of the Assistant Commissioner or Forest Officer.

25. In the undemarcated forests no land may be broken up or cleared for cultivation or for any other purpose without the permission of the Assistant Commissioner.

26. New quarries may not be opened without the permission of the Assistant Commissioner or Forest Officer.

27. The felling and removal of trees, timber and other forest produce for trade, and the granting of licenses to fell and remove trees, timber or other forest produce for trade, and the payments to be made in respect thereof, shall be at the discretion of the Forest Officer, acting under the control of the Deputy Commissioner.

The Forest Officer shall not fell or remove trees, timber or other forest produce, nor grant licenses for their removal to an extent that will interfere with the due supply of the right-holders.

28. Nets, traps and snares may not be set in Wazíri Rúpi without the permission of the Rái of Rúpi, and in the rest of the Kúlu Sub-Division without a permit from the Assistant Commissioner.

29. If the exercise of the rights as admitted in any forest would endanger the existence of the forest, the Forest Officer, with the sanction of the Deputy Commissioner, may define by number or otherwise the aggregate extent to which the rights can safely be exercised over the forest, and the extent to which each rightholder is, in accordance with paragraph 10 of the Record of Rights, entitled to exercise his rights.

APPENDIX II—*continued.*

(IV—General Conditions under which rights in Kulu Forests are execised.)

I

General Conditions for 1st Class Protected Forests in the Kúlu Sub-Division.

1. This record has been prepared for the purposes of Section 28 of the Indian Forest Act, 1878, and is applicable to the areas which have been declared protected forests by the notification mentioned in the margin.

Notification No. 280, dated 1st June 1896, for 1st Class Protected Forest in Kúlu Proper, Inner Saráj, Outer Saráj and Wazíri Rúpi.

2. In this record, unless there is something repugnant in the subject or context—

"Tree" and "timber" have the same meaning as in the Forest Act.

"Cattle" has the same meaning as in the Forest Act, except that it does not include elephants, camels, buffaloes, or pigs.

3. The soil and all the produce of these forests belong to Government subject to the recorded rights of user.

4. The rights of user of right-holders are appendant to cultivated land, assessed to revenue, including cultivated land recorded at the last assessment of the revenue as waste belonging to private persons upon which, though liable to assessment, no revenue was charged in the internal distribution (*báchh*), and also land brought under cultivation since last assessment of the revenue with the permission of the Assistant Commissioner; and they are acquired and alienated only with such land.

They are exercised only for the *boná-fide* agricultural and domestic purposes of the right-holders, and only in behalf of their own cattle, and not for the supply of tea or other industries, or for purely pastoral as distinguished from agricultural purposes.

5. No forest produce acquired by right-holders in the exercise of these rights of user, except bamboos, fruits, flowers, medicinal roots and leaves, honey and grass, is sold or bartered, or applied to any but the purpose for which it was acquired.

6. Trees for building purposes are not given when the right-holder applying for them has already got a suitable building in a reasonably convenient locality and of size sufficient for the requirements of a *boná-fide* native agriculturist holding the land to which the right appertains.

7. When trees have been given for building purposes, the buildings have been constructed within the limits of the *kothi* where the cultivated land, on account of which the trees are given, is situated.

8. Green deodár trees are not cut in the close vicinity of any temple or of any building connected with any temple. Dry deodár trees standing in the close vicinity of any temple or of any building connected with any temple are cut and removed only for the repairs of the temple building.

9. Wherever a limit in time has not been imposed on the exercise of any right, it does not of necessity follow that the right is in reality exercised every day and always all the year round, but it implies that the periods during which the right is exercised depend on circumstances so various and changing that it is impossible to fix them.

10. All rights admitted are subject to the limitation that they may not be exercised to an extent that may endanger the existence of the forest over which the rights are admitted. If the exercise of the rights as admitted would endanger the existence of the forest, a limitation must be placed on the exercise of those rights, and in that case the extent of the rights of right-holders *inter se* shall be proportionate to the revenue assessed, or that might be assessed, in respect of the land to which the right is appendant.

11. The proprietors of land and also their agricultural tenants exercise the rights declared in the detailed record of each forest to be appendant to their land, subject to the conditions and limitations prescribed, but tenants-at-will get trees for building purposes only through the proprietors of their land.

12. Wherever in the detailed record of rights the right to minor forest produce is admitted it means a right to remove for any agricultural or domestic purpose the following articles of forest produce, *viz.*—

(1). Grass, baran, kadári, jaráhn, churwáchi, sheroli, and such like forest produce.

(2). Jagri, gugal, eklbír, karu, patís, and other such like roots.

(3). Chestnuts, walnuts, banafsha and other flowers, fruits and medicinal plants leaves.

APPENDIX II—*continued*.

(4). Wild honey.

(5). The various kinds of bamboos.

13. Wherever the right to lop, bark, cut and remove inferior trees, or to cut and remove fallen trees and dry standing trees is admitted in the detailed record of rights, it means a right to do these acts for the following agricultural and domestic purposes :—

(1). Fuel; charcoal.

(2). Fences.

(3). Agricultural and domestic implements.

(4). Building purposes.

(5). Cremation purposes.

(6). Fodder.

(7). Manure.

(8). Incense and other such uses.

(9). Tanning, rope-making, oil-making.

14. Wherever in the detailed record of rights a right to timber is admitted, it means a right to timber and trees for the following purposes :—

(1). For the construction and repair of dwelling houses, cattle and grass sheds, and other agricultural buildings.

(2). For the construction and repair of temples and of buildings attached to temples.

(3). For the ark of the *deotás* and other such purposes.

(4). For grain boxes, irrigation channels, agricultural and domestic implements, and other such purposes.

15. Wherever a right of way is recorded, the roads and paths are used by cattle unless the contrary is stated.

16. In Inner and Outer Saráj the proprietors of cultivated land assessed to revenue set nets, traps and snares for the capture of hawks and musk-deer in the forests of their *kothís*.

17. The rights of the Jágírdár of Rúpi Wazíri as such in these forests have been separately recorded, and the preceding paragraphs do not apply to him.

18. Timber lying within the highest water-level of the large streams mentioned below has not been removed except small pieces which one man can carry—

(1). Beás, below Kolong Bridge.

(2). Solang Gahr, below Solang hamlet.

(3). Alaini Nal, below Monali Nagar road.

(4). Fojlati Nal, below Kukri hamlet.

(5). Sarvari Nal, below Gramang hamlet.

(6). Parbati River, below Phulga hamlet.

(7). Grahan Nal, below its junction with the Garth Nal.

(8). Shát Nal, below its junction with the Dohora Nal.

(9). Hurla Nal, below its junction with the Manihar Nal.

(10). Jiwa Nal, below the Ghatipat Dhar.

(11). Sainj River, below the Humkani Forest.

(12). Tirthan River, below the Rolla Forest.

(13). Balhachan Nal, below the Bung Dhar Forest.

(14). Kulwari Nal, below the Kulwari hamlet.

(15). Juphra Gad, below the Kajlahr Forest.

(16). Bahu Gad, below the Ghaner Kalaun Forest.

(17). Bisua Gad, below the Shahad hamlet.

(18). Kurpan Gad, below the Shili Girehi Forest.

(19). Mahali Gad, below the Barati Forest.

(20). Satlej River, the whole right bank on the border of the Kúlu Sub-Division.

APPENDIX II—*continued.*

II

General Conditions for 2nd Class Protected Forests in the Kúlu Sub-Division.

1. This record has been prepared for the purposes of Section 28 of the Indian Forest Act, 1878, and is applicable to the areas which have been declared protected forests by the notification mentioned in the margin.

Notification No. 281, dated 1st June 1896, for 2nd Class Protected Forests in Kúlu Proper, Inner Saráj, Outer Saráj and Wazíri Rúpi.

2. In this record, unless there is something repugnant in the subject or context—

"Trees" and "timber" have the same meaning as in the Forest Act.

"Cattle" has the same meaning as in the Forest Act, except that it does not include elephants, camels, buffaloes or pigs.

3. The soil and all the produce of these forests belong to Government subject to the recorded rights of user.

4. The rights of user of right-holders are appendant to cultivated land, assessed to revenue, including cultivated land recorded at the last assessment of the revenue as waste belonging to private persons upon which, though liable to assessment, no revenue was charged in the internal distribution (*báchh*), and also land brought under cultivation since last assessment of the revenue with the permission of the Assistant Commissioner; and they are acquired and alienated only with such land.

They are exercised only for the *boná-fide* agricultural and domestic purposes of the right-holders, and only in behalf of their own cattle, and not for the supply of tea or other industries, nor for purely pastoral as distinguished from agricultural purposes.

5. No forest produce acquired by right-holders in the exercise of these rights of user, except bamboos, fruits, flowers, medicinal roots and leaves, honey and grass, is sold or bartered, or applied to any but the purpose for which it was acquired.

6. Trees for building purposes are not given when the right-holder applying for them has already got a suitable building in a reasonably convenient locality and of size sufficient for the requirements of a *boná-fide* native agriculturist holding the land to which the right appertains.

7. When trees have been given for building purposes, the buildings have been constructed within the limits of the *kothi* where the cultivated land, on account of which the trees are given, is situated.

8. Green deodár trees are not cut in the close vicinity of any temple or of any building connected with any temple. Dry deodár trees standing in the close vicinity of any temple or of any building connected with any temple are cut and removed only for the repairs of the temple building.

9. Whenever a limit in time has not been imposed on the exercise of any right, it does not of necessity follow that the right is in reality exercised every day and always all the year round, but it implies that the periods during which the right is exercised depend on circumstances so various and changing that it is impossible to fix them.

10 All rights admitted are subject to the limitation that they may not be exercised to an extent that may endanger the existence of the forest over which the rights are admitted. If the exercise of the rights as admitted would endanger the existence of the forest, a limitation must be placed on the exercise of those rights, and in that case the extent of the rights of right-holders, *inter se* shall be proportionate to the revenue assessed, or that might be assessed, in respect of the land to which the right is appendant.

11. The proprietors of land and their agricultural tenants exercise such of the following rights as have been declared in the detailed record of each forest to be appendant to their land, subject to the conditions and limitations prescribed; but tenants-at-will get trees for building purposes only through the proprietors of their land:—

(1). To graze cattle at the times given in the record when any limit has been imposed.

(2). To take timber and trees—

(*a*) for agricultural implements and domestic utensils;

(*b*) for the construction and repair of dwelling houses, cattle and grass sheds, and other agricultural buildings, and also for grain boxes and irrigation channels;

(*c*) for the construction and repair of temples and of dwellings attached to temples;

APPENDIX II—*continued.*

(*d*) for the ark of the *deotás* and other such purposes;

(*e*) for the bier and the cremation of the dead;

(*f*) for fuel and for charcoal for smithy purposes;

(*g*) for tanning and such like purposes

(3). To take the following articles of forest produce :—

(*a*) Grass of all kinds for fodder, thatching, rope-making, and other domestic and agricultural purposes.

(*b*) Flowers, ferns, plants for medicinal, domestic and agricultural purposes.

(*c*) Brushwood for fencing and other purposes.

(*d*) Branches of trees for fodder, manure, hedges, charcoal and ropes.

(*e*) Fallen leaves for manure.

(*f*) Leaves and bark of certain trees and shrubs for tanning, incense, rope-making, medicinal and other purposes.

(*g*) Dry wood for fuel, torches and other purposes.

(*h*) Fruits and roots for food, washing, dyeing, medicinal and other such purposes.

(*i*) Stumps of trees for torches and manufacture of oil.

(*j*) Bamboos for basket-making and other purposes.

(*k*) Stones, slates, earth, clay and limestone for building, plastering, for the manufacture of earthen vesesls, mill stones and other purposes.

(*l*) Wild honey.

12. For the purposes of this record trees are divided into two classes—

1st Class.		*2nd Class.*
Deodár.	Alder.	All other trees.
Káil.	Yew.	
Chíl.	Shísham.	
Rái.	Olive.	
Tos.	Horse chestnut.	
Cypress.	Kirk.	
Walnut.	Mulberry.	
Box.	Darl.	
Elm.	Kakaran.	
Ash.	Phals.	

13. In the exercise of the rights detailed in paragraph 11, all 2nd class trees are lopped, barked, cut and removed, whether dry or green, standing or fallen.

14. The following rights are exercised in respect of the 1st class trees :—

(1) They are cut and removed, whether dry or green, standing or fallen, for the following purposes :—

(*a*) Agricultural and domestic implements and utensils.

(*b*) Building purposes, grain boxes, irrigation channels.

(*c*) Construction and repair of temples.

(*d*) Ark of the *deotás.*

(*e*) Biers and cremation of the dead.

(2). Except deodár, fallen trees and dry standing trees of the 1st class are cut and removed for fuel and charcoal as well as for the purposes detailed in (1), and the stumps of deodár are also taken.

(3). Green rái, tos, chíl, and, failing these, káil, are cut and removed for the bier and for cremation of the dead.

(4). A branch of a yew suitable for the *Baster Deo* (household god) is cut and removed on the construction of a new dwelling house.

(5). The following trees are lopped for fodder and other purposes :—

Elm.	Mulberry.
Olive.	Darl.
Horse chestnut.	Kakaran.
Kirk.	Phals.

APPENDIX II—*continued.*

(6). Kail, chíl, rái, tos are lopped for charcoal, but not to the top.

(7). In Kúlu Proper rái and tos, and in Wazíri Rúpi, Inner Saráj and Outer Saráj kail, chíl, rái and tos are lopped for manure, but not to the top.

(8). In Outer Saráj, where other suitable trees cannot be found, kail and rái, suitable for the sanj and shamai of the plough, are cut and removed.

15. In Inner and Outer Saráj the proprietors of cultivated land assessed to revenue set nets, traps and snares for the capture of hawks and musk deer in the forests of their *kothís.*

16. The rights of the Jágírdár of Rúpi as such in these forests have been separately recorded, and the preceding paragraphs do not apply to him.

17. Timber lying within the highest water-level of the large streams mentioned below has not been removed except small pieces which one man can carry :—

(1). Beás, below Kolong Bridge.
(2). Solang Gahr, below Solang hamlet.
(3). Alaini Nal, below Monali Nagar road.
(4). Fojlati Nal, below Kukri hamlet.
(5). Sarvari Nal, below Gramang hamlet.
(6). Parbati River, below Phulga hamlet.
(7). Grahan Nal, below its junction with the Garth Nal.
(8). Shát Nal, below its junction with the Dohora Nal.
(9). Hurla Nal, below its junction with the Manihar Nal.
(10). Jiwa Nal, below the Ghatipat Dhar.
(11). Sainj River, below the Humkani Forest.
(12). Tirthan River, below the Rolla Forest.
(13). Balhachan Nal, below the Bung Dhar Forest.
(14). Kulwari Nal, below the Kulwari hamlet.
(15). Juphra Gad, below the Kajlahr Forest.
(16). Bahu Gad, below the Ghaner Kalaun Forest.
(17). Bisua Gad, below the Shahad hamlet.
(18). Kurpan Gad, below the Shili Girchi Forest.
(19). Mahali Gad, below the Barati Forest.
(20). Sutlej River, the whole right bank on the border of the Kúlu Sub-Division.

III.

Record of Rights and General Conditions for the undemarcated forests of the Kúlu Sub-Division.

1. This record has been prepared for the purposes of Section 28 of the Indian Forest Act, 1878, and is applicable to the areas which have been declared protected forests by the notification mentioned in the margin.

Notification No. 282, dated 1st June 1896, for undemarcated forests in the Kúlu Sub-Division.

2. In this record unless there is something repugnant in the subject or context—

"Tree" and "timber" have the same meaning as in the Forest Act.

"Cattle" has the same meaning as in the Forest Act, except that it does not include elephants, camels, buffaloes or pigs.

3. In Kúlu Proper, Inner and Outer Saráj the soil and all the produce of these forests belong to Government, subject to the recorded rights of user.

In Wazíri Rúpi the soil of these forests belongs to the Rái, but all the forest produce belongs to the Government, subject to the recorded rights of user.

4. The rights of user of right-holders are appendant to cultivated land, assessed to revenue, including cultivated land recorded at the last assessment of the revenue as waste belonging to private persons upon which, though liable to assessment, no revenue was charged in the internal distribution (*báchh*), and also land brought under cultivation since last assessment of the revenue with the permission of the Assistant Commissioner; and they are acquired and alienated only with such land.

APPENDIX II—*continued.*

They are exercised only for the *bonâ-fide* agricultural and domestic purposes of the right-holders, and only in behalf of their own cattle, and not for the supply of tea or other industries, nor for purely pastoral as distinguished from agricultural purposes.

5. No forest produce acquired by right-holders in the exercise of these rights of user, except bamboos, fruits, flowers, medicinal roots and leaves, honey and grass, is sold or bartered, or applied to any but the purpose for which it was acquired.

6. Trees for building purposes are not given when the right-holder applying for them has already got a suitable building in a reasonable convenient locality and of size sufficient for the requirements of a *bonâ-fide* native agriculturist holding the land to which the right appertains.

7. When trees have been given for building purposes, the buildings have been constructed within the limits of the *kothi* where the cultivated land, on account of which the trees are given, is situated.

8. Green deodár trees are not cut in the close vicinity of any temple or of any building connected with any temple. Dry deodár trees standing in the close vicinity of any temple or of any building connected with any temple are cut and removed only for the repairs of the temple buildings.

9. Wherever a limit in time has not been imposed on the exercise of any right it does not of necessity follow that the right is in reality exercised every day and always all the year round, but it implies that the periods during which the right is exercised depend on circumstances so various and changing that it is impossible to fix them.

10. All rights admitted are subject to the limitation that they may not be exercised to an extent that may endanger the existence of the forest over which the rights are admitted. If the exercise of the rights as admitted would endanger the existence of the forest, a limitation must be placed on the exercise of those rights, and in that case the extent of the rights of right-holders *inter se* shall be proportionate to the revenue assessed, or that might be assessed, in respect of the land to which the right is appendant.

11. The following are the rights for the exercise of which in undemarcated forests provision is made in this record :—

(1). To graze cattle.

(2). To take timber and trees—

- (*a*) for agricultural implements and domestic utensils;
- (*b*) for the construction and repair of dwelling-houses, cattle and grass sheds, and other agricultural buildings, and also for grain boxes and irrigation channels ;
- (*c*) for the construction and repair of temples and of dwellings attached to temples ;
- (*d*) for the ark of the *deotás* and other such purposes ;
- (*e*) for the bier and the cremation of the dead ;
- (*f*) for fuel and for charcoal for smithy purposes ;
- (*g*) for tanning and such like purposes.

(3). To take the following articles of forest produce :—

- (*a*) Grass of all kinds for fodder, thatching, rope-making, and other domestic and agricultural purposes.
- (*b*) Flowers, ferns, plants for medicinal, domestic and agricultural purposes.
- (*c*) Brushwood for fencing and other purposes.
- (*d*) Branches of trees for fodder, manure, hedges, charcoal and ropes.
- (*e*) Fallen leaves for manure.
- (*f*) Leaves and bark of certain trees and shrubs for tanning, incense, rope-making, medicinal and other purposes.
- (*g*) Dry wood for fuel, torches and other purposes.
- (*h*) Fruits and roots for food, washing, dyeing, medicinal and other such purposes.
- (*i*) Stumps of trees for torches and manufacture of oil.
- (*j*) Bamboos for basket-making and other purposes.
- (*k*) Stones, slates, earth, clay and limestone for buildings, plastering, for the manufacture of earthen vessels, mill stones and other purposes.
- (*l*) Wild honey.

APPENDIX II—*continued.*

12. Proprietors of cultivated land in the Kúlu Sub-Division assessed to revenue and their agricultural tenants may exercise over the timber and trees of the 1st class in undemarcated forests situated in *kothís* other than that in which their land is situated only such rights as have been admitted to them in the detailed record for each *kothi*.

For the rest they may exercise in any undemarcated forest all or any of the rights mentioned above to which they are now entitled, provided that such rights shall be exercised subject to the limitations laid down in this record.

13. For the purposes of this record trees are divided into two classes—

1st Class.		*2nd Class.*
Deodár.	Alder.	All other trees.
Kail.	Yew.	
Chíl.	Shisham.	
Rái.	Olive.	
Tos.	Horse chestnut.	
Cypress.	Kirk.	
Walnut.	Mulberry.	
Box.	Darl.	
Elm.	Kakarán.	
Ash.	Phals.	

14. In the exercise of the rights detailed in paragraph 11, all 2nd class trees are lopped, barked, cut and removed, whether dry or green, standing or fallen.

15. The following rights are exercised in respect of the 1st class trees :—

(1). They are cut and removed, whether dry or green, standing or fallen, for the following purposes :—

(*a*) Agricultural and domestic implements and utensils.

(*b*) Building purposes, grain boxes, irrigation channels.

(*c*) Construction and repair of temples.

(*d*) Ark of the *deotás*.

(*e*) Biers and cremation of the dead.

(2). Except deodár, fallen trees and dry standing trees of the 1st class are cut and removed for fuel and charcoal as well as for the purposes detailed in (1), and the stumps of deodár are also taken.

(3). Green rái, tos, chíl, and, failing these, kail, are cut and removed for the bier and for cremation of the dead.

(4). A branch of a yew suitable for the *Baster Deo* (household god) is cut and removed on the construction of a new dwelling-house.

(5). The following trees are lopped for fodder and other purposes :—

Elm.	Mulberry.
Olive.	Darl.
Horse chestnut.	Kakarán.
Kirk.	Phals.

(6). Kail, chíl, rái, tos are lopped for charcoal, but not to the top.

(7). In Kúlu Proper rái and tos, and in Wazíri Rúpi, Inner Saráj and Outer Saráj, kail, chíl, rái and tos are lopped for manure, but not to the top.

(8). In Outer Saráj, where other suitable trees cannot be found, kail and rái, suitable for the sanj and shamai of the plough, are cut and removed.

16. In Inner and Outer Saráj the proprietors of cultivated land assessed to revenue set nets, traps and snares for the capture of hawks and musk deer in the forests of their *kothís*.

17. The rights of the Jágírdár of Rúpi as such in these forests have been separately recorded, and the preceding paragraphs do not apply to him.

18. Timber lying within the highest water-level of the large streams mentioned below has not been removed except small pieces which one man can carry :—

(1). Beás, below Kolong Bridge.

(2). Solang Gahr, below Solang hamlet.

(3). Alaini Nal, below Monali Nagar road.

(4). Fojlati Nal, below Kukri hamlet.

APPENDIX II—*continued.*

(5). Sarvari Nal, below Gramang hamlet.
(6). Parbati River, below Phulga hamlet.
(7). Grahan Nal, below its junction with the Garth Nal.
(8). Shát Nal, below its junction with the Dohora Nal.
(9). Hurla Nal, below its junction with the Manihar Nal.
(10). Jiwa Nal, below the Ghatipat Dhár.
(11). Sainj River, below the Humkani Forest.
(12). Tirthan River, below the Rolla Forest.
(13). Balhachan Nal, below the Bung Dhár Forest.
(14). Kulwari Nal, below the Kulwari hamlet.
(15). Juphra Gad, below the Kajlahr Forest.
(16). Bahu Gad, below the Ghaner Kalaun Forest.
(17). Bisua Gad, below the Shahad hamlet.
(18). Kurpan Gad, below the Shili Girchi Forest.
(19). Mahali Gad, below the Baráti Forest.
(20). Sutlej River, the whole right bank on the border of the Kúlu Sub-Division.

(V). Closed areas.

No. 283.—*Notification.*—(*a.*) His Honor the Lieutenant Governor of the Punjab is pleased, in accordance with Section 29 (*b*) of Act VII of 1878. the Indian Forest Act, to declare the areas contained in the following table to be closed against the rights of private persons for a period of 20 years from the date of this Notification, or for such shorter period as may be found sufficient; provided that such of these areas as have been closed before the date of this Notification shall not be kept closed for more than 20 years from the date on which they were so closed :—

Name of Kothi.	Name of Forest.	Area closed, in acres.	Remarks.
Monali	Bajraundi	129	
Jagat Sukh	Shalingarh	30	
	Dudlu	58	
	Rahni	20	
	Brunudhar	42	
Barsai	Padri Chalaun ...	34	
	Seta Dhag	15	
Nagar	Somban	8	
	Batahir Bihal ...	3	
	Deoban	16	
	Jangar Kalaun ...	12	
	Sesni	3	
	Ledi Chalaun ...	2	
Hurang	Phetaban	1	
	Fojal Kalaun ...	80	This forest will not be closed against all rights; paths will remain open; *bán* and *mohru* will be lopped for fodder; dry leaves for manure will be collected from Baisakh 22nd to 30th, and from Mangsir 22nd to 30th; and dry wood for fuel may be taken.
Raisan	Shilagahr	4	
	Sejuni (undemarcated)	6	

APPENDIX II—*continued.*

Name of Kothi.	Name of Forest.	Area closed, in acres.	REMARKS.
Sari	Devi-di-jhir	30	
	Gojar Sil ...	12	
Dugilag	Soja Bakarkyára ...	20	
Mahárája	Chota Shungra ...	50	
	Lot	1	
Khokhan	Bindraban	3	
Telokpur	Latura	67	
Kharagarh	Blajdhar	9	
	Salono	7	
Plách	Bimu Kalaun ...	8	
Chaini	Chiliála Dhar ...	45	
Pandrabís	Jiya	1	
	Tikar	25	
Himri	Rámgarh	50	
	Shila	20	
Naraingarh	Kut	7	
	Bijuri	200	
Jalori	Fhon	20	
Janja	Bagiglai Paneo ...	5	
Raghopur	Suslandslip	15	
Kot	Dimkri	233	
	Khoruthach	450	
Bahlan	Ilagar	15	
	Sawani	12	
Gopálpur	Jaun	15	
Banogi	Dalogi	25	
	Khanidhar	25	
Sarchi	Balwagi	70	
	Drad	50	
	Lohr	200	
	Kailiban	50	
Kanáwar	Reoni	35	
	Khobiz	500	
Bunga	Geru	170	This will be closed only for five ye
Plách	Bohara	·5	
	Kanail Bagh	·5	

(*b*). The Lieutenant-Governor is further pleased, in accordance with Section 29 (*c*) of said Act, to prohibit the collection or removal of any forest produce from any of these areas dur the time that they are so closed except with the special permission in writing of the Fore Officer.

(VI). Burning of Lime or Charcoal in I Class Protected Forests; new cultivati in the same.

No. 284.—*Notification.*—His Honor the Lieutenant-Governor of the Punjab is pleased, in accor ance with Section 29 (*c*) of Act VII of 1878, the Indian Forest Act, to prohibit, from the date this Notification, the burning of lime or charcoal within the areas declared protected forest by Notifi cation No. 280, dated 1st June 1896, without the special permission in writing of the Forest Offic and also to prohibit from the same date the breaking up or the clearing for cultivation or for any other purpose of any land within the areas aforementioned.

(VII). New cultivation in II Class Protected Forest.

No. 285—*Notification.*--His Honor the Lieutenant-Governor of the Punjab is pleased, in accord ance with Section 29 (*c*) of Act VII of 1878, the Indian Forest Act, to prohibit, from the date this Notification, the breaking up or the clearing for cultivation or for any other purpose of an

APPENDIX II—*continued.*

land within the areas declared protected forest by Notification No. 281, dated 1st June 1896, except with the special permission in writing of the Assistant Commissioner.

(VIII). Rules regarding removal of drift timber.

RULES.

No. 286.—Notification.— His Honor the Lieutenant-Governor of the Punjab is pleased to make the following rules under Section 51 of Act VII of 1878 (The Indian Forest Act):—

(1) No one shall remove without permission any timber of the classes referred to in Section 45 of the Indian Forest Act and in Notification No. 222 F., dated 9th May 1879, lying within the highest water-level of the following rivers within the limits named:—

1. Beás, below a pillar near the Kolang Bridge.
2. Solanggáhr, below a pillar near the Solang hamlet.
3. Alaini Nal, below a pillar near the Monali Nagar Road.
4. Fojlati, below a pillar near the Kakri hamlet.
5. Sarvari, below a pillar near the Gramang hamlet.
6. Párbati River, below a pillar near the Phulga hamlet.
7. Gráhan Nal, below a pillar near its junction with the Grath Nal.
8. Shát Nal, below a pillar near its junction with the Dohora Nal.
9. Hurla Nal, below a pillar near its junction with the Manihár Nal.
10. Jiwa Nal, below a pillar under the Ghátipat Dhár.
11. Sainj River, below a pillar at the most eastern boundary of the Humkani Reserve.
12. Tirthan River, below a pillar at the most eastern boundary of the Rolla Reserve.
13. Balhachin Nal, below a pillar at the most western boundary of the Bungdhar 2nd Class Protected Forest.
14. Kulwari Nal, below a pillar near the Kulwari hamlet.
15. Juphra Gad, below a pillar near the most northern boundary of the Kajlabr 2nd Class Protected Forest.
16. Bahu Gad, below a pillar near the Ghaner-Kalaun Reserved Forest.
17. Bisua Gad, below a pillar near the Shahad hamlet.
18. Kurpan Gad, below a pillar at the most northern boundary of the Shili-Girchi Reserve.
19. Mahali Gad, below a pillar at the most southern boundary of the Brati 2nd Class Protected Forest.
20. Sutlej River, the whole right bank on the border of the Kúlu Sub-division.

(2) This rule shall not apply to pieces of timber that are of such size that they can be carried by one man, provided that no person shall have cut them up in order to reduce them to that size with a view to bringing them within this sub-section.

(3) Whoever commits a breach of this rule shall be punished with imprisonment for a term which may extend to six months, or fine which may extend to five hundred rupees, or both.

(IX). Rules as to preservation of trees declared in the Revenue Settlement Record to belong to Government, but growing on lands belonging to private persons.

No. 287.—Notification.—The Hon'ble the Lieutenant-Governor of the Punjab is pleased to make the following rules under the provisions of Section 75 (c) of Act VII of 1878 (the Indian Forest Act), for the preservation of trees, in the Kúlu Sub-Division of the Kángra District, declared in the Revenue Settlement Records to belong to the Government, but growing on lands belonging to private persons:—

RULES.

1. Trees on lands recorded as under cultivation at the last re-assessment of the land revenue are, with the exception of deodár, at the absolute disposal of the proprietors of such lands.

2. Deodár trees on lands described in Rule I may be lopped without permission to the height necessary to allow the crops to ripen; and fallen deodár trees on such lands may be removed without permission.

3. Deodár trees on lands described in Rule 1 may not be cut without the permission of the Negi of the *kothi*, who shall give such permission to the owner of the land without payment if he is

APPENDIX II—*concluded.*

staisfied that the trees are required for the applicant's own *boná-fide* use, or that it is necessary to cut them to allow the owner to cultivate.

4. Trees on land other than Government forest not recorded as under cultivation at the last re-assessment of the land revenue are, with the exception of the trees mentioned in Rule 5, at the absolute disposal of the owners of such lands.

5. Trees of the following kinds, *viz.* :—

1 Deodár,	8 Chíl,	15 Horse-chestnut,
2 Box,	9 Spruce,	16 Celtis,
3 Walnut,	10 Silver fir,	17 Mulberry,
4 Ash,	11 Yew,	18 Hill tún,
5 Elm,	12 Cypress,	19 Kákaran,
6 Alder,	13 Shisham,	20 Poplar,
7 Blue pine,	14 Olive,	

on lands described in Rule 4 may be cut without the permission of the Negi of the kothi who shall give such permission to the owner of the land without payment if he is satisfied that the trees are required for the applicant's own *boná-fide* use, or that it is necessary to cut them to allow the owner to cultivate.

6. The trees mentioned in the foregoing rules shall not be cut, lopped or removed by or on behalf of the Government or any person except as provided by those rules.

7. Deodar trees cut under Rules 3 and 5 may not be sold, bartered or alienated.

8. Whenever a Negi gives permission to cut trees under Rules 3 and 5, he shall cause a record of such permission and the purpose for which it was given to be made by the Patwári of the *kothi.*

9. (1) Nothing in Rules 5 and 6 shall apply to trees of the twenty kinds above mentioned standing on land which has been brought under cultivation with the permission of the Assistant Commissioner of Kúlu given after the last re-assessment of the land revenue.

(2) Such trees shall continue the property of Government unless the contrary is recorded in the permission given to break up the land, and may not be cut, barked, or removed without the permission of the Assistant Commissioner or Forest Officer.

10. Trees, which under Rules 5 and 9 may not be cut without permission, may be lopped without permission to the height necessary to allow the crops to ripen, and fallen trees may be removed without permission.

APPENDIX III.

Report on the hot springs of Kúlu by Dr. C. W. CALTHROP, *Civil Surgeon, Dharmsála* (1876).

During the summer season of 1876 I was consulted several times by people suffering from rheumatism, many of whom were anxious to try the effect of bathing in the natural hot waters of the district, and who accordingly questioned me about these springs, and as to the advisability of their going there or no. I could not find any account of their medicinal properties in any of the records available, and I therefore determined to go and see the more important ones at Bashist and Manikarn when I next went to inspect the dispensary at Sultánpur; and I accordingly did so in the month of October 1876. Leaving Sultánpur I went up the right bank of the Beás, crossed over to Naggar and thence to Bashist, which is situated on the left bank of the river, 24 miles above Sultánpur. Here is a small *dák* bungalow with a *khidmatgar*. The road to the springs runs about a mile and a half through fields of rice parallel to the left bank of the river. The village is situated at the foot of a high hill of laterite and conglomerate rock well covered with different kinds of trees. In the centre of the village is an enclosure containing two tanks and a small temple; into the upper of these tanks a stream of hot water issues from the hill side. The tank is roughly built of half dressed stones, and is 14 feet long by 12 feet broad and 3½ feet deep; a narrow ledge runs round, about a foot in width, and the whole is enclosed by walls 7 or 8 feet in height without any roof at all. The temperature of the water in the tank is 111° F., but passing the hand and instruments as far as possible up the mouth of the spring the mercury rose to 123° F. From the first tank the water overflows into a second smaller one, 12 feet by 10 feet, principally used for washing clothes and ordinary ablutionary purposes. The temperature of the water in this tank was 109° F. There is no private bath or room which could be readily used as such. I heard that on one occasion when a European lady visited the place, a tent was pitched over the first tank, and so privacy secured. The water as it issues from the spring is clean, but contains a quantity of organic curdy flocculi, greasy to the feel and probably of confervoid nature. I was surprised to find these existing in water of so high a temperature. Both the tanks were lined with brown and green lichens and confervæ, and at the places of entrance and escape of the water into and from the tanks flocculi above mentioned are collected in a kind of greasy scum something like phlegm. About 20 feet distant from the entrance of the hot spring is a small temple containing a figure of the Saint Bashist, and between his feet runs a stream of cold water—temperature 57° F.

The hot water is said by the attendant *pujáris* to be good for *bádi*, or dyspepsia, for rheumatism of the large joints, and in course of six months is said to cure goitre. The baths are to be taken three times a day, and to last one hour each, and no other water is to be drunk, but that of the tank. It is admitted that the primary effect is debilitating, but the subsequent cure is certain, if accompanied by suitable offerings to the saint. Fevers of all sorts and cold and ague are said to be made worse, and coughs and diseases of the lungs not affected either for better or worse. Some people (natives) are said to come to the baths for the sake of their health, but more to worship and get absolution. There was a distinct sulphurous smell arising with the steam from the water, but I could not detect any sulphurous taste, nor any taste or smell as of sulphuretted hydrogen, nor was there any chalybeate taste; still the flavour was unpleasant and produced sickness in a lady who accompanied me, and drank half a tumbler of it,—possibly as much by reason of its temperature as by anything else. I took away with me six bottles of the water, in bottles carefully cleaned by myself, fitted with new corks and well sealed down on the spot, and the result of the analysis, as furnished by the Chemical Examiner, is given at the end of this note. This gives a large amount of ammonia derived from vegetable decomposition; as shown by the absence of nitrates and nitrites which would render it perfectly unfit for general consumption, even if the amount of total solids per gallon were half what it is. Iron is reported absent, and sulphur only present in the form of sulphates, while the general hardness of the water is due to lime. I should, therefore, think it probable that the Bashist water is derived from two sources far apart at first, but mixing shortly before springing from the hill side,—one of these being a deep source of hot pure water containing only lime and traces of magnesia, and the other a shallow one of cold, impure water derived from the superficial strata, and impregnated by the products or vegetable decomposition. The chemical report does not mention iodine, but I tested it myself for that, and did not find any. On the whole, therefore, I do not see that any particular advantage is likely to result from bathing in this water, while harm would probably accrue from drinking it. It differs entirely from the water of such places as Matlock, Baden, &c., which have a great and deserved reputation as therapeutic springs.

Returning from Bashist, after crossing to the right bank of the river a small village is met with eighteen miles above Sultánpur, named Kalat. By the side of the road are several small springs issuing some 50 yards below the foot of a steep rocky hill; these lead into a small rough tank, ten feet square and two feet deep, containing water of nearly 100° F. in temperature. The water was far from clean, being mixed with vegetable matter of all sorts. There was no sulphurous smell

APPENDIX III—*continued.*

about, and the appearance of the water was so uninviting that I did not taste it. There were no traces of iron or calcareous deposit either at this place or at Bashist.

Manikarn is a rather large hill village, and there is a *serai*, with a *dák* bungalow, or a few rooms set apart for European travellers, but no *khanshamah* and no supplies beyond *atta* and *dál* and rice procurable.

The hot springs here are numerous, and wherever they break forth, generally close to the river bank (Párbati), clouds of steam are visible. The volume of water emitted from the earth in this place is many times in excess of that at Bashist, forming in two places a considerable stream. The temperature of the upper streams was 132° F., and wherever they pass the ground in their course becomes incrustated with a thick deposit of lime and oxide of iron. In one place the hill formed by a perfectly distinct layer of this deposit was between fourteen and sixteen feet in thickness, and possibly even more if one could have ascertained its real bottom; and at another old spring the deposit seemingly glues all the stones together, as if it had been melted and poured over them. The temperature of different pools varied from 130° F. to 140° F., but one pool, the lowest of the series, and that from which by far the greatest volume of water was issuing, was far hotter. My first thermometer broke, showing a temperature over 168° F., which was its limit, and a second instrument reading up to 212° F. was unfortunately smashed by my *chapprasi* who slipped into the pool and scalded his foot. I could not therefore ascertain its exact temperature, but the water was visibly boiling and boiling, fast bubbles of steam rising and bursting. A little rice tied in a piece of muslin was perfectly cooked in sixteen minutes, and it takes as long as this to cook in a *degchi* over a fire. Wheat flour kneaded up into a paste and flattened out into thin cakes (*chapáttis*) was also cooked and rendered edible and fairly palatable in a little less than twenty minutes. These two facts together with its scalding effect on the skin, make it almost certain that the temperature was not more than one or two degrees below the boiling point. One could not bear the tip of one's finger in it for a moment. Near all the pools a smell of sulphur was perceptible, and the water, when cool, had a slightly chalybeate flavour, but neither smelt nor tasted of sulphuretted hydrogen. There are several tanks for bathing, all ten feet square by three feet in depth, and one of these is enclosed and roofed over for the accommodation of women. The temperature of the water in the tanks was from 109° to 112° F., and that of the streamlets supplying them from 135° F. to 142° F., varying with the distance traversed by the water before running into the tanks; the channels in which the water runs are incrusted by the deposit of *pakka* material coloured red by peroxide of iron. This deposit has increased in many places to such an extent as to stop the flow from springs which formerly existed, forcing the water to find new passages which in their turn also become blocked up.

The analysis of the water shows it to contain a large quantity of lime and magnesia, giving it a high degree of permanent hardness, though the amount of total solids is much less than in the case of the Bashist water, and the amount of ammonia is not one-half as much. This water does not show a trace of impurities of vegetable origin, so evident in the case of the Bashist spring, and though from the amount of lime it contains it could not be classed as a fairly good drinkable water, still it would be far less likely to be injurious than the first specimen. It is said by the natives to be good for rheumatism, but is not much resorted to, save, as above stated, for religious purposes. Taking its whole constitution into consideration, I am of opinion that it would not be likely to prove of much benefit either in rheumatic or gouty affections; while cases of dyspepsia, especially of a nervous atonic nature, would probably be made worse; those cases of dyspepsia which depend on acidity and are accompanied by cardialgia and water brash would be the only ones likely to be benefited. There is a bath in the *dák* bungalow with a tank 7 feet by 3 feet and 3 feet which can be filled with the natural hot water; so that every facility is here afforded to Europeans who may wish to make a trial of the waters. Some 15 or 16 miles higher up the valley is a place called Kir Ganga, where water of a similar nature to that at Manikarn is said to spring; this water is not sufficiently hot to cook bread or rice, though it is too hot for the hand to bear. I could not spare time to go on further, and so did not visit this place.

The last place visited was Tatwani near Baijnáth. There is no made road leading to this place, which is approached by a mere goat track of the most difficult nature, going up, down and across the most precipitous rocks. There is no village or even a hut at this place, the name being given to a big rock by the side of the river Lún, from beneath which a small stream of water of 129° F. in temperature issues. This water has also a slight sulphurous smell, but rather more faint than the above. It has no local reputation as a curative agent, nor is it resorted to as far as I could hear for any devotional object. The chemical analysis shows it to be a purer water than either of the above, its principal solid ingredient being common salt; it contains very little lime or magnesia. It is not in the least likely to benefit any kind of disease, even if it were accessible, being little more than a common hot brine spring.

On the whole, therefore, none of the springs that I have examined seem to promise any benefit to that class of sufferers, for whom the use of mineral water is generally prescribed, beyond that naturally arising from the delightful situation, the change of year and scene, and escape from the heat of the plains.

Statement of the result of Analysis of Kángra Springs—Qualitative Analysis.

Sources.	Physical qualities.	Reaction.	Free carbonic acid.	Chloridis.	Sulphates.	Nitrates.	Sulphuretted hydrogen.	Nitrites.	Lime.	Magnesia.	Iron.	Ammonia.
Bashist water	Good.	Slightly acid.	Moderate amount.	Precipitate.	Precipitate.	None.	None.	None.	Opacity.	Trace.	None.	Trace.
Manikarn water	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Faint trace.
Tatwani water	Ditto.	Ditto.	Ditto.	Ditto.	Haze.	Ditto.	Ditto.	Ditto.	Slight opacity.	Ditto.	Ditto.	Trace.

Quantitative Analysis.

Sources.	Total hardness.	Permanent hardness.	Total solid grains per gallon.	Free ammonia, grains per gallon.	Albumenoid ammonia, grains per gallon.	Chloridis No. N. A. C.d., grains per gallon.	Amount of oxygen, grains per easily oxidisable matter per gallon.	Amount of oxygen, grains required for less easily oxidisable matter per gallon.	Nitric acid, grains per gallon.
Bashist water	3·7	2·3	47·6	·028	·0112	16·7188	·0028	·0238	·11985
Manikarn water	7·7	5·7	36·4	·0098	·0056	16·7188	·0098	·0378	·18179
Tatwani water	4·2	3·	21·7	·021	·0084	28·9926	·0098	·0378	·31164

APPENDIX IV.

List of Officers who have held charge of the Kúlu Sub-Division.

Name.	From	To
1. Major Hay	1853	1857.
2. Mr. G. Knox	April 1858	October 1860.
3. Captain Mercer	1861	1861.
4. Mr. J. B. Lyall	May 1862	June 1863.
5. Mr. Jones	1863	1863.
6. Captain Smyly	1864	1864.
7. Mr. G. Smyth	1865	May 1866.
8. Mr. W. Coldstream	9th May 1866	23rd July 1867.
9. Mr. Rivaz	1867	1868.
10. Mr. W. M. Young	1868	April 1869.
11. Captain A. F. Harcourt	14th April 1869 ...	30th March 1871.
12. Captain C. McNeill	31st March 1871 ...	18th March 1873.
13. Mr. R. I. Bruce	19th March 1873 ...	3rd March 1876.
14. Mr. R. Clarke	4th March 1876 ...	20th April 1878.
15. Mr. G. L. Smith	20th April 1878 ...	21st April 1880.
16. Mr. A. Anderson	21st April 1880 ...	17th April 1882.
17. Mr. L. N. Dane	17th April 1882 ...	3rd November 1884.
18. Mr. A. Anderson	3rd November 1884 ...	8th January 1885.
19. Mr. D. C. Johnstone	8th January 1885 ...	26th September 1887.
20. Mr. A. H. Diack	27th September 1887 ...	24th December 1890.
21. Lála Moti Rám, E. A. C.	24th December 1890 ...	1st April 1891.
22. Mr. A. H. Diack	2nd April 1891 ...	26th November 1891.
23. Mr. M. W. Fenton	17th Novebmer 1891 ...	15th April 1892.
24. Mr. H. A. Rose	16th April 1892 ...	11th February 1894.
25. Mr. C. M. King	11th February 1894 ...	27th March 1896.
26. Mr. P. D. Agnew	27th March 1896 ...	30th September 1897.
27. Mr. C. H. Harrison	30th September 1897 ...	to date.

PART III.—LAHUL.

CHAPTER I.—THE DISTRICT.

Chapter I.

The District.

General description.

Láhul lies between north latitude 32° 8′ and 32° 59′ and east longitude 76° 49′ and 77° 47′, and comprises an area of 2,255 square miles, and a population of 5,982 souls, or 2·6 to the square mile. It is bounded on the south by the Bára Bangáhal Táluka of the Kángra district and by Kúlu Proper; on the east by Wazíri Spiti; on the north by the Ladák Province of Kashmír, and on the west by Chamba State. To the south and east the boundary is formed by the crests of two mountain ranges which give off southwards the Rávi and Beás rivers, and south-eastwards the Spiti stream, a tributary of the Sutlej; the two ranges culminate at their junction in a great snowy peak, more than 21,000 feet above the sea, and the highest in the sub-division, visible from many parts of Kúlu Proper, a great table of rock with an immense layer of snow on its top and surrounded by rocky pinnacles, known by many names, the most geographically correct of which is, perhaps, Shurgan Tungu, while the most popular is Deo-tibba. On their north sides the two ranges sink abruptly down to the left edge of the Chenáb or Chandra-Bhága, of which Láhul is the cradle. The crest of the ridge on the north or right bank of the Chenáb which has an average elevation of more than 18,000 feet above the sea is included in Láhul; it forms the watershed between the Chenáb and the Indus, and the northern boundary of Láhul extends a little to the north of it, so that all the six rivers of the Punjab except the Jhelum draw some part of their waters direct from the Kángra district. To the west the Chenáb though at that point already a large river forces its way into Chamba through a very narrow valley, and the boundary on this side also is therefore for the most part formed by the summits of high ridges, spurs thrown out from the ranges to the north and south of the Chenáb valley.

Configuration and sub-divisions of Wazíri Láhul.

The Chenáb takes its rise from the Bára Lácha Pass, the point where the great range to the north of it sinks to its lowest elevation at a height of 16,221 feet above the sea. There are two sources within about a mile of one another from which the Chandra and the Bhága, the parent streams of the great river, start off in almost diametrically opposite directions, each to flow through a valley of its own till they meet many miles below at Tándi. Láhul thus may be divided into four

Chapter I.

The District.

Configuration and sub-divisions of Waziri Lábúl.

parts: the first, the valley of the Chandra, locally known as Rangloi; the second, the valley of the Bhága, known as Gára; the third, Patan, the valley through which flow the upper waters of the Chenáb or Chandra-Bhága, formed by the union of the two streams. The fourth is the tongue of land lying to the north, and bordering on Ladák; it has a mean elevation of over 14,000 feet, is uncultivated and uninhabited, and contains an area of about one hundred square miles; this is generally known as Lingti. The question whether this tract belonged to British India or to Ladák was disputed, but was eventually decided in our favour.

From the Bára Lácha the Bhága pursues a south-westerly course, while the Chandra flows for more than thirty miles in a south-easterly direction, then turns abruptly to the west, and forty miles further on meets the Bhága at a distance of about forty miles from the source of the latter stream. Cultivation is impossible on the upper reaches of these streams, owing to the high elevation and the confined nature of the valleys. The lie of the upper Chandra valley is also unfavourable to vegetable growth, and it is not till after its abrupt turn to the west that cultivation becomes practicable. In both valleys cultivation is first met with at a height of about 11,500 feet at Yári Khoksar on the Chandra, and at Yocha on the Bhága. The portion of the Chandra-Bhága valley lying in British Láhul is less than 20 miles in length, but contains the greater portion of the cultivation of the *wazíri*, its comparatively low elevation and good aspect being favourable to production. The altitude of the basin of the Chandra-Bhága where the river leaves British and enters Chamba-Láhul is a little over 9,000 feet above the sea.

Rangloi, or the valley of the Chandra, contains the four *kothís* of Khoksar, Sisu (or Rangloi), Gundhla and Ghushál; Gára, the valley of the Bhága, the four *kothís* of Kardang, Barbog, Kolong and Gumrang; and Patan, the Chandra-Bhága valley, the six *kothís* of Tándi, Warpa, Ránika, Shánsha, Jálma and Jobrang.

The great triangle formed by the Chandra and Bhága is filled up by an off-shoot from the range to the north; its peaks rise to 21, 20 and 19,000 feet, and its numerous lateral valleys are all filled with glaciers. It is one great ice-bed, broken here and there by lofty heights of impassable rock and snow. To the south of the highest peak, 21,415 feet, stretches a vast glacier, 12 miles in length, which is met by another of even greater dimensions. The most noted peak, though not the highest, is the Gephán Lha, or God Gephán, in whose honour the Láhulís hold feasts and make sacrifices. This is the snowy cone which can be seen from the Kúlu valley through a gap in the mid-Himaláya. The most noted glacier in Láhul is that known as the big Shigri at the bend of the Chandra on its south side.

Chapter I.

The District.

It is nearly two miles wide and runs right down to the river; the marks are still to be seen throughout Láhul of the destruction caused many years ago by a portion of the glacier having fallen across the river and dammed up the water until the melting of the ice released the pent-up flood.

The Chandra and Bhága.

The source of the Chandra is in a huge snow-bed, more than 16,000 feet above the sea, on the south-east slopes of the Bára Lácha Pass. From its very commencement a considerable stream, it becomes quite unfordable a mile from its source. For the first 50 miles the valley of the Chandra is entirely uninhabited; the hills sweep down wild and barren to the river, and end in broken cliffs, the base of which is choked with the *débris* of decomposing rock. Above, the scene is equally desolate. Not a tree or a bush breaks the monotony of the bleak hill sides, and grass even disappears at no great height. The pasturage, however, though scanty in appearance, is of a quality much valued for sheep and goats, and is annually sought by large flocks driven up in July and August from Kúlu and even Kángra. A lake, called the Chandra Tal, is a favourite halting-place for the shepherds. The lake is three-quarters of a mile or more in length, and of considerable width. It is fed by springs and the melting snows, and the surplus water runs by an outlet into the Chandra. The first signs of permanent habitations are met with opposite the Hamta Pass at old Khoksar, where there is a village occupied by five families, some 14 miles above Khoksar at the foot of the Rotang Pass. Here the river enters on a less uninviting country; the valley widens considerably in several places, and there is a good deal of cultivated ground on the right bank, while on the left are a few scattered trees. As Ghondla (20 miles below Khoksar) is approached the country on the northern side opens, and cultivation increases. The hamlets are larger, and the houses better built, and surrounded with groves of poplar and willow. The northern mountains too take a gentler slope; but on the south, on the other hand, they hang over the river in precipitous masses. Opposite Ghondla the whole slope of the mountain side from the crowning peak at an altitude of 20,000 to the river-bank at less than 10,000 feet above the sea is visible, glacier and snow succeeded first by crags and rocky cliffs and lower by grassy slopes. At one point the cliffs descend sheer for some 4,000 feet, forming one of the grandest precipices in the world.

The Bhága, rising on the south-west slopes of the Bára Lácha Pass, has a course of over 40 miles to Tándi, and an average fall of 125 feet per mile. For 30 miles the valley resembles that of the Chandra, but in its lower part it is rich in cultivation, large tracts of level and arable land lying between the mountains and the river. The banks of the stream itself are steep and rocky. It is in this valley, some five miles

Chapter I.
The District.

from Tándi, that Kyelang, the principal village of Láhul, is situated. The Chandra-Bhága, or Chenáb, after the junction of its two heads, continues to flow north-west with a fall of about 30 feet per mile, until at Tirot, 16 miles below Tándi, it passes into Chamba.

General character of the scenery.

The scenery in Láhul is almost oppressive from its grandeur, and it is wild and desolate, for the villages and cultivated lands are mere specks on these vast mountain slopes. But there is something pretty and smiling about the near view of the villages, especially in Patan and the lower part of Gára. There is nothing striking in the flat-roofed, two-storeyed houses, which are massed together in one or two blocks, so as to give in-door communication in winter; but the clumps of pollard willows standing in plots of smooth green turf, and the terraced fields neatly kept and waving with thick crops of wheat or barley, are pleasant to look at. On the banks of the fields and under the small canals are the *dáng* or hay fields, in which the grass grows luxuriantly, mixed with bright flowers as in an English meadow, and here and there in bush or hedge are wild roses, bright crimson or bright yellow, and wild currant or gooseberry bushes. Wherever water is brought, all this verdure springs up, but without irrigation the ground is so nearly barren that not only no crops will grow, but there is so little grass that at a short distance you would think there was no green thing on it. This description, however, does not apply to the upper villages in Gára and the greater part of Rangloi; here there are few or no trees or bushes round the villages, which have a very bleak look, but the grass grows thick and green on the hills without irrigation. Near the villages on the road-sides are long dykes or walls of stone from four to five feet high, and a yard or more broad, on the top of which are placed slabs or round stones, on which the *om mani padme hom* and other Buddhist texts or *mantrás* are inscribed. *Chhor-ten* or *Dang-ten*, which are curiously-shaped conical-buildings erected in honour of some saint or incarnation, or as the mausoleum or relic temple of some *láma* or great man, are found in the same situations. Above the villages, sometimes on the hillside and often under the shade or on the very face of a precipice, are seen the *gonpas* or monasteries of the *lámás* with flags flying and white-washed walls.

Rainfall.

The mid-himaláyan range, which is the southern boundary of Láhul, and watershed between the Chenáb and the valleys of the Beás and the Rávi, forms a barrier which the monsoon currents that force their way up the latter valleys cannot cross; and the high mountain ranges between which the Chenáb flows after it leaves Láhul form similar barriers to the west. The result is that Láhul enjoys an almost rainless summer climate, though the snowfall in winter is severe. The following table obtained from the Reverend A. W. Heyde, of the

Chapter I.
The District.
Rainfall.

Moravian Mission at Kyelang, shows the fall registered in three specimen years ;—

Year.	Snow (melted) January to May and December.	Rain, June to November.
1884	33·43	12·84
1889	14·04	6·64
1850 (to end of August)	12·11	17·39

The rainfall during the summer of 1890 was the heaviest observed by Mr. Heyde during a residence of more than thirty years in Láhul. The above figures show the fall registered at Kyelang, which is in the Bhága valley. In Khoksar Kothi, where cultivation begins in the Chandra valley, the rainfall is somewhat heavier, as that *kothi* lies under the Rotang Pass, a gap of only 13,053 feet elevation in a ridge of an average altitude of over 15,000 feet above the sea, through which monsoon clouds occasionally find their way from the Beás valley into Láhul; and in the lower parts of Láhul towards the Chamba border there are a good many showers of rain in July and August. But, generally speaking, there is almost unbroken cloudless weather in the summer half of the year, and indeed up till January, when the heavy falls of snow usually commence. In January dead winter commences, and from then till April the country is covered with snow to a depth of eight or ten feet, the villages in the higher altitudes being completely submerged. Avalanches fall in spring and summer, and occasionally cause serious loss of life. Many years ago a glacier slipped and utterly buried a village in the mouth of the Yocha valley, not a soul escaping. An old man who had gone up the mountain for some purpose a day or two before the catastrophe is reported to have said on returning that his heart misgave him that something was about to happen, as he had seen a band of strangely-dressed people dancing and holding high revel at the top of the glaciers, who must have been fairies. Of course the words of the seer were set at naught. The cold even in summer is at times rendered unendurable by bitter winds, which usually spring up after mid-day, blowing like a hurricane at 3 or 4 P. M., and only subsiding into a gentle breeze after the sun has set. The nights are invariably calm and quiet. Frosts set in towards the close of September and the rivers which up till then have been dirty cream-coloured floods swollen by melted snow dwindle down into dashing streams of clear water reflecting the blue of the skies. A little later when frozen completely over they become the main high-way for traversing Láhul, the road along their banks being buried deep in snow.

Chapter I.

The District.

Rainfall.

The mean temperature at Kardang in the valley of the Bhága is given in Messrs. Schlagintweit's tables as follows:—

March	...	...	... 46°	Fahrenheit.
June	...	...	... 59°	"
September	...	...	... 45°	"
December	...	...	... 29°	"
Year	...	...	... 44·9°	"

Climate of Láhul.

No better place than Kardang could have been selected to show the average temperature of the inhabited part of Láhul, but the differences of temperature are very great. In the upper part of the Chandra valley near Khoksar, the snow lies round the villages till the end of May, whereas in the valley below the junction of the rivers the cultivators contrive to sow and reap two crops during the spring, summer and autumn. The air is very pure and dry. Meat once dried will keep for any number of years. There is very little sickness of any kind, and goitre appears to be unknown.

Flora.

The slopes immediately below the line of perpetual snow are covered in hollows where the snow has lain long in the winter with a profusion of short rich grass and of wild flowers; elsewhere they are bare and stony. There is no tree-growth above an elevation of about 12,000 feet above the sea, at which height straggling stunted birches and juniper bushes are to be found in places. At a height of 11,000 feet the pencil-cedar grows freely in sheltered places in the Chandra and in the Bhága valleys, and there are forests of it both in the former and between Kyelang and Kolang in the latter. At a lower elevation in the Chandra and Chandra-Bhága valleys there are a few forests of *káil (Pinus excelsa)*, and it is about the same altitude that the willow and poplar trees planted beside the irrigation channels to supply fuel and fodder flourish best, but the hillsides continue to be absolutely devoid of bush or tree of any other sort. Below Jálma, a village almost midway between the junction of the Chandra and Bhága streams and the Láhul-Chamba border the vegetation becomes somewhat thicker and more variegated ; the *kashámbal* and one or two other bushes common in Kúlu grow pretty thickly on the lower slopes, and the *jámu* or Himaláyan bírd-cherry (here called *karun*) begins to appear; occasionally a spreading walnut tree offers refreshing shade though it yields but a woody nut, and here and there a hawthorn may be observed. It is not, however, till the border of Chamba is reached that anything resembling the forest scenery of Kúlu is to be seen; the *rái* or spruce fir (*Abies smithiana)* begins at this point to mingle with the *káil*, though the air is still too dry to suit the *tos* or silver fir (*Abies webbiana)*. Wild rhubarb of a fair quality grows freely throughout the *wazíri*, and wild gooseberries are also plentiful, but yield a sour and unpalatable fruit. For a complete account of the flora and vegetable production of Láhul, reference should be made to Vol. X of the Linnean Society's Journal, which contains an excellent paper upon the subject

by Dr. J. E. T. Aitchison, a Civil Surgeon on the Punjab Establishment and late British Joint-Commissioner at Léh.

Chapter I.

The District.

Mineral wealth.

Láhul is not rich in minerals, but gold is found in small quantities in the sands of the Chandra and Chandra-Bhága. There is an antimony mine, not worked at present, near the great Shigri glacier on the left bank of the Chandra.

Fauna.

Of animal life there is even less than there is of plant life. Ibex are fairly plentiful; they graze on the lower slopes in the winter and spring, but retreat before the advance of the flocks of sheep and goats in the summer to the rocky fastnesses towards the summits of the ridges. Considerable havoc has been done among them of recent years by the snow leopard or lynx, which also preys upon the sheep and even the cattle and ponies of the inhabitants. Burral are also to be found, but there are few, if any, *Ovis ammon* on the Láhul side of the Ladák border, and there are no wild oxen, though the yák *Bos (grunicus)* and the hybrid yák, imported from Ladák are used for agricultural purposes. Brown bears are pretty numerous. Marmots abound on the Lingti plain, which is honey-combed with their burrows, and an odd rabbit-like rat may be seen occasionally among the boulders on the hill side. Snow pigeons are plentiful near cultivation and *chikor* on the hillside; the only other game bird is the *golind* or snow pheasant which, however, is by no means common. Of singing birds there are none, and the great stillness is one of the most striking features of this Alpine tract, unbroken save by the sound of rushing water and the occasional thunder of an avalanche. Snake and other venomous reptiles are as unknown as in Ireland. When the water in the rivers is low or where it lies in pools small fish are caught of excellent flavour.

CHAPTER II.

HISTORY.

Chapter II.

History.

History of Láhul.

The district of Láhul finds historic mention as early as the seventh century of our era, being alluded to as a district to the north-east of Kúlu by the Chinese pilgrim Hwen Tsang under the name of *Lo-hu-lo*, which is clearly the *Lho-yul* of the Tibetans and the *Láhul* of the people of Kúlu and other neighbouring States.* It is probable that the country was from the earliest times a dependency of Tibet, its population being mainly of Tibetan origin, and its name, "southern district," affording in itself a clear indication of its subjection in early times to a northern power. When the Tibetan Empire was broken up in the tenth century,† Láhul was probably included in the kingdom of Ladák formed out of the wreck by a chieftain named Palgi Gan. In what manner and at what time its separation from Ladák took place, it is impossible to ascertain; but the traditions of the Láhulís go to show that the separation is of long standing, and the following facts seem to prove that it took place before the second consolidation of the Ladák kingdom under Thsewang Námgyál, ancestor of the last dynasty of kings in Ladák, which took place in A.D. 1580 or 1600. In the notice of the provinces acquired by him and his successor, Singhi Námgyál, some time between A.D. 1580 and 1650, and those divided among his sons by the latter (given in Cunningham's Ladák from historical documents preserved by the Lámas) Láhul is never mentioned, though Zanskar and Spiti, which lie to the north and north-east of Láhul, and almost separate it from the rest of Ladák are mentioned when acquired, and also as forming the share of the kingdom allotted to Singhi Námgyál's third son. It is probable that in the confusion preceding the re-consolidation of the Ladák kingdom by Thsewang Námgyál, Láhul became independent, and remained for a short time governed by *thákurs* or petty barons of small clusters of villages. Four or five of these families have survived up to the present day, and are still in possession of their original territories which they hold in *jágír*, subject to payment of tribute or *nazrána*. The tradition of a period of government by petty independent *thákurs* is in every one's mouth in Láhul, and the vividness and particularity of the traditions show that they do not date from any very remote times. Mr. Lyall writes:—

* Cunningham. Anc. Geog., Vol. I., p. 142.
† Cunningham.

Chapter II.

History.

History of Láhul.

"It is not likely, however, that this period of perfect independence was a long one, and I surmise that soon after its separation from Ladák, the whole of Láhul became tributary to the Rája of Chamba, and that the part now forming British Láhul was subsequently transferred from Chamba to Kúlu. I have remarked points in one or two Láhul traditions which support this view, and would agree with the account given by the present representative of the Kúlu Rája's family, according to which his ancestor in the seventh generation, Rája Bidhi Singh, acquired Láhul from Chamba. There is no reason, I think, to doubt the correctness of the account as to time, and it fixes the date of the first acquisition of British Láhul by Kúlu at about 200 years ago. The Rájas of Chamba must have conquered the country before A.D. 1600, or Thsewang Námgyál would have annexed it to Ladák, but they must have governed through the *thákurs* and interfered very little, or there would be clearer traces of their seventy or eighty years' rule in the Láhul traditions. As I have said before, I believe the Kúlu Rája's account to be correct as to time; but the explanation given in it, that Bidhi Singh got Láhul as dower with a princess of the Chamba family, is generally discredited as a boastful attempt to increase the honour of the family by the invention of an alliance to which the Rája of Chamba would never have condescended. Moreover, it seems quite opposed to all custom for a Hindu Rája to give territory as dower with a daughter, and the story is not told by the people, who, if asked, say that they imagine Láhul must have been forcibly annexed. No doubt that was the case, and from that time the history of Láhul is included in that of the Kúlu principality. Budh or Bidhi Singh was son of Rája Jaggat Singh, who was a contemporary of Sháh Jahán and Aurangzeb, and the date of the acquisition may therefore be placed approximately at 1700 A.D."

It would appear, however, that subsequently to this the Láhulís continued to pay a small annual tribute to Ladák, probably to avert forays and to keep the roads open for trade. Indeed the Láhulís, without orders, continued to pay this tribute to the governor at Léh up to 1862, when our Government, being informed of the fact, prohibited its payment in future. Moorcroft says in his travels that four villages in Láhul in his time (A. D. 1820) paid revenue to the Giálpo of Ladák, though they acknowledged military fealty to the Rája of Kúlu. He mentions that Thákur Dharam Singh, of Kyelang, was then the officer in charge of the country, and was treated with profound respect by the people. Mr. Lyall says: "This I can well believe, as I have never seen deeper respect shown anywhere to any one than was shown to his son, Thákur Tára Chand, the late *wazír*, by the Láhulís when I first knew them." Láhul passed under British rule in 1846, together with Kúlu, to which it was subject.

CHAPTER III.

THE PEOPLE.

SECTION A—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

The population of Láhul according to the census of 1891, is 5,982, showing a density of 2 6 souls per square mile of total area, but of 1,300 souls per square mile of cultivation. The latter figure is remarkable in view of the fact that although a certain amount of food-grain is imported into Láhul from the south there is also some export northwards towards Tibet as also a considerable sale of the local produce to traders, shepherds and other summer visitors to the tract. The fact that the whole of the cultivation is irrigated and that the harvests are therefore very secure may explain how the population is able to subsist on relatively such a small cultivated area; it is also the case that the natives of these cold and sterile tracts eat lighter meals than the Hindús of the lower hills.

Increase and decrease of population.

The returns of population according to the enumerations of 1868 and 1881 were, respectively, 5,970 and 5,760. But in the latter year the population was not enumerated until the passes into Láhul opened after the melting of the snow in May or June, and it is probable that before the enumerators commenced their work a number of people who had spent the winter at their homes had left, and so were not counted, while others who had wintered in Kúlu and been counted there had returned and were re-counted. In 1891 the census of Láhul was taken simultaneously with that of the rest of India by enumerators belonging to the country; the passes had been closed, and ingress and egress were barred, and so the actual population wintering in Láhul was counted fully, and there was no double enumeration. The increase of 122 as compared with the figures of 1881 may be taken as showing that there has been no decrease in the population, but for the above reasons it throws no real light on the rate of increase. A large proportion of the Láhulís, but a proportion which varies much from year to year, spend the winter in Kúlu Proper, and it is almost impossible to gauge the real population of the tract.

The returns of 1891 show an average of 118 families or 574 persons per 100 inhabited houses, and of 484 persons per 100 families. The houses are capacious, and generally contain more living-rooms than those of Kúlu and Saráj.

Proportion of the sexes.

The women outnumber the men in the proportion of 108 to 100—a pecularity which was observed both at the census of 1881

and at that of 1891, and which is probably due to the coldness of the climate as explained in paragraph 705 of Mr. Ibbetson's Punjab Census Report.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Houses and furniture.

"The houses in Láhul are very different in appearance from those of Kúlu or Kángra; they are two and sometimes three storeys high with flat roofs; the lower storey is occupied by the cattle, horses, sheep and goats; the upper one contains the rooms lived in by the family." The roofs are composed of rafters of pencil or blue pine when such timber is procurable, and elsewhere of birch, with short cross-rafters of birchwood and a coping of faggots bound tightly together.

"Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom; inside will be found large corn-chests made of slate* set in wooden frames, large stone bowls from Iskardo, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots, from Kúlu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bed-steads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhul; in the lower villages the rooms are larger and better ventilated. In Gára many of the houses are built together in one block with connecting passages, by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, and some weaving done. Both men and women work the loom."

Food.

The daily meals are usually three in number. Early in the morning pancakes made from buckwheat flour are eaten, and at midday porridge of barley flour mixed with dried buckwheat leaves is partaken of. The evening meal consists of buckwheat cakes eaten with meat or soup when procurable or with curds. Wheat flour is also used sometimes instead of buckwheat, but it is for the manufacture of beer *(chhang)* that wheat is generally reserved, the ferment used being the *pháp* described in Part II of the Gazetteer. Another sort of *chhang* is brewed from rice and barley, and a sort of whisky is also distilled from barley which is drunk in its rawest form, and is never allowed time to mature. Cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep

* Very fine slate in large slabs is to be had in Láhul, the quarry is in Ghushál Kothi on the mid-Himaláyan range.

Chapter III, B.
Social and Religious Life.
Food.

are killed in each house at the beginning of the winter; the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhuli. All the people of Láhul will eat sheep that have died a natural death; and Dágis will eat dead cows and bullock; but it is said that the Hesis will not. Green food is never cultivated, though many wild plants and herbs are eaten as vegetables. Potatoes were introduced by the missionaries, and are now grown in considerable quantity.

Dress of Láhul.

The dress of the men is much the same as that worn in Kúlu, the only difference being that the coat is longer and of thicker and darker cloth, and that trousers are always worn; they carry few or no ornaments. The women wear long robes or coats with sleeves, made of a thick, dark-brown woollen stuff, and generally trousers or thick gaiters as well. The robe is secured at the waist with a sash or girdle, from the back of which depend two strings of brass beads with small brass bells attached to the ends of them *(pholontsa)*. The women generally go bare-headed. The hair is gathered into plaits the ends of which are collected at the centre of the top of the head, and secured there by a saucer-shaped silver ornament *(kyir-kyir-tsa)* which sometimes has a turquoise set in the middle of it. The ears are over-loaded with large silver rings, and necklaces are also worn, but the display of ornaments is very much less than in Kúlu. Instead of the *kyir-kyir-tsa* a few women in the higher villages wear the *perak* or crimson cloth pigtail, studded with turquoises which is the distinctive head-dress of married women in Spiti and Ladák. It is not easy at first to distinguish a Láhuli nun, if young, from a lad, as they shave their heads and dress like men.

Amusements.

Horse-racing and shooting with the long bow are amusements common to both Láhul and Spiti, and are practised at meetings held at particular seasons. Prizes are given at the races, and the rider of the last horse is subjected to a good deal of ridicule and practical joking. The target at an archery meeting consists generally of a pillar of snow with a leaf for a bull's eye. The archers excite themselves by treating the pillar as an effigy of some traditional tyrant, and cry out "let the Ráná of Ghushál have it in the goitre" or "give the Kárdang *naplang* one in the eye." Stakes of cash or grain are shot for. Both Spiti men and Láhulís have almost always got dice about them, with which they amuse themselves by gambling at odd moments. Evening parties are common enough, at which much *cháng* or beer is drunk, and men and women dance a kind of quadrille or country dance together in a very brisk and lively fashion to the music of flageolets and tambourines played by the *Bedas*.

Customs and ceremonies connected with births, marriages, funerals, &c.

The best general account of the social customs of the Botiás will be found in General Cunningham's *Ladák*; but in Láhul the practice of the present day will be found to differ in

Customs and ceremonies connected with births, marriages, funerals &c.

some details. The religious ceremony consists in almost all cases in the simple reading of prayers or passages from the holy books by a *láma*, while the whole company of men and women sit round with clasped hands and down-cast eyes, and repeat the verses after the *láma*. The social celebration of all these events consists mainly of feasts in which much *chháng* is drunk. In Láhul the decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of *chháng* sent to the father of the bride: if he drinks, the affair is settled without more words. It is customary to marry young, women being generally between fifteen and twenty years of age (*vide* Cunningham's Ladák, page 289). Monogamy is the general rule, but it is not uncommon for a rich landowner to have more wives than one. Polyandry or the taking to wife of one woman by several brothers, is a recognized institution, and is very general; the object is to prevent the division of estates. When asked to defend this repulsive custom they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree.

Sir James Lyall mentions a case which came before him in which one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate child, but the wife of the family objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed.

Custom of inheritance in Láhul.

The custom of primogeniture prevails in the *thákur's* families of Láhul. On the death of the father the eldest son succeeds. As long as his brothers live with him, they are maintained and called little *thákurs*, but when they set up house for themselves, they get a small allotment of *garhpan*, under the name of *dotoenzing* or younger son's land, upon which they have to maintain themseleves. After lapse of two or three generations the descendants of younger sons become like other landholders, and have to do some service or pay some rent to the *thákur*. Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding but in practice they seldom divide, and live on with wife, land, house and chattels in common. In Pattan, where the Hindu element prevails in the population, and where the holdings are somewhat larger and more productive, many brothers have married separately, and divided house and lands. A very few have done so in Gára and Rangloi also. In such families the custom which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear; such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of

Chapter III, B.

Social and Religious Life.

Customs of inheritance of Láhul.

inheritance prevailing in Láhul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death, she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them; whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

Funeral custom.

Corpses are ordinarily burnt, and the ashes thrown into a river, or made into a figure of the deceased, and deposited in a *chorten* or pyramidical cenotaph in the case of great men.

Religion.

In Kúlu Proper the population is Hindu with scarcely an exception. In Spiti the only religion is Buddhism. In Láhul there is a mixture of Hinduism and Buddhism, the latter prevailing in the village of the Chandra and the Bhága and the former in Patlan, the valley of the Chandra-Bhága. At the census of 1881, however, which was taken by Hindu enumerators despatched from Kúlu, practically the entire population was returned as Hindu. In 1891 local enumerators were appointed, and of the inhabitants 4,092 were returned as Hindús and 1,869 as Buddhists. This return is probably correct for the valley of the Chandra-Bhága in which Hinduism is the prevailing religion is the most populous of the three valleys. But neither Buddhism nor Hinduism exists in a state of purity.

The Buddhism of the Punjab Himaláyás.

"We have already seen how largely, so soon as we enter the Himaláyás, the Hinduism of the plains becomes impregnated with the demonology of the mountain tribes. A similar fate befell Buddhism in the mountain ranges of Central Asia. To the mysticism, with which the northern school had already clothed the original simple creed, have been added the magic and devil-worship of the Tantrás and the impure cult of the female principle or Sakti, till the existing system is a superstition rather than a religion. As in India the Brahmans have declared all the ancient village *thákurs* and *devis* to be only so many different forms of Mahádeo and Parbati, so in Tibet the *lámás* have craftily grafted into their system all the ancient gods and spirits of the former inhabitants. Hence, though Buddhism is the prevailing religion of the country, yet the poorer people still make their offerings to their old divinities, the gods of the hills, the woods and the dales. The following are some of the classes of deities which are worshipped under distinct Tibetan names: Mountain Gods, River Gods, Tree Gods, Family Gods, Field Gods, and House Gods. The mysti-

Chapter III, B.

Social and Religious Life.

The Buddhism of the Punjab Himaláyás.

cal system of the Tantrists has been engrafted on the Buddhism of Nepál and Tibet, and the pictures of the prevailing sects are filled with representations of the three-eyed destroying Iswara and of his blood-drinking spouse,* while the esoteric doctrines include the filthy system of Buddha Saktis, or female energies of the Pancha Dhyáni Buddhas, in which the *yoni* or female symbol, plays a prominent part. The wrath of Káli is daily deprecated in the religious service of the temples,† trumpets made of human thigh bones are used, and offerings are made to the Buddhas in which even meat is included, though one of the precepts most rigidly insisted on by Gautáma was a regard for animal life. The priests foretell events, determine lucky and unlucky times, and pretend to regulate the future destiny of the dying, threatening the niggard with hell, and promising heaven, or even eventually the glory of a Buddha, to the liberal. Their great hold upon the people is thus derived from their gross ignorance, their superstitions, and their fears; they are fully imbued with a belief in the efficacy of enchantments, in the existence of malevolent spirits, and in the superhuman sanctity of the *lámás* as their only protection against them. The *lámás* are therefore constantly exorcists and magicians sharing no doubt very often the credulity of the people, but frequently assisting faith in their superhuman faculties by jugglery and fraud.

Prayer has been reduced to a mechanical operation, and the praying-wheel is a triumph of the Tibetan genius ‡ It consists of a cylinder turning on an axis and containing sacred texts and prayers, or sometimes gibberish, whose only merit is that it has a sort of rhythm. It is made of all sizes, from the pocket wheel to be turned on the hand as one walks along, to the common wheel of the village, which is turned by water, and prays for the community in general. Each revolution is equivalent to a recital of the prayer contained in the cylinder. Flags inscribed with prayers are fixed at the corners of the houses, and answer a similar purpose as they flap in the wind. Every village has its *mani* or stone dyke, sometimes nearly half a mile long, on which are flung small pieces of slate inscribed with mystic formulæ. These slabs are votive offerings from all classes of people for the attainment of some particular object. Does a childless man wish for a son, or a merchant

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* The image of Iswara has a snake round his waist, carries a thunderbolt or a sword in his right hand, and is trampling human beings beneath his feet. He is represented as frantic with anger, his eyes staring, his nostrils dilated, his mouth wide open, and his whole body surrounded by flames. His spouse is of a blood-red colour, and wears a necklace of skulls; in her right hand is a sceptre surmounted by skulls and the holy thunderbolt, while with her left she carries a cup of blood to her mouth. A circle of flames surrounds her body.

† This service is described at length in Chapter XIII of Cunningham's Ladák; it bears no little resemblance to the ceremonies of the Roman Catholic Church.

‡ The praying wheel is peculiar to Tibet, where it was generally used at least as early as 400 A. D.

Chapter III, B.

Social and Religious Life.

The Buddhism of the Punjab Himaláyás.

about to travel hope for safe return; does a husbandman look for a good harvest or a shepherd for the safety of his flocks during the severity of the winter? Each goes to a *láma* and purchases a slate which he deposits carefully on the village *mani*, and returns home in full confidence that his prayer will be heard. These *manis* must always be left on the right hand, and people will make considerable detours in order to do so. Small shrines are erected in the fields to propitiate the deities and obtain an abundant harvest."

Religious ceremonies connected with agriculture.

"The Láhulís observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *láma*, who understands the astrological book, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or two *lámás* and two drums, some of the company carrying at the same time several large religious books on their backs; this done, the whole company sits down in the fields near the villages, and feasts on cakes and *chháng* supplied jointly by all the landholders. All this is done to secure the sprouting up of the seeds sown; after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the *lha* which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil cedar here and there in the field, and burning incense, while some members of the family sit down, eat and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the *lha*; in several villages horse-races are held at the same time. Till this festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Láhuli wants grass before the harvest sacrifice, he must cut it with a sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees suffices, which goes into the pocket of the *jágírdár* or village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice."

The following description of the religion of Láhul was written at Mr. Lyall's request by the Reverend Mr. Heyde in November 1868. His long residence among the people, by whom he is much respected, and his great knowledge of their language and customs, ensure its accuracy:—

"The religion of Láhul has been for a long time, and is still, essentially Buddhism. It is, however, difficult to ascertain at what time this religion was

Chapter III, B.

Social and Religious Life.

Mr. Heyde's account of the Buddhism of Láhul.

introduced, as there do not exist any historical documents in Láhul itself, and little reliance can be placed upon the vague traditions preserved by even the best informed men, such as Thákur Tára Chand and others. From their accounts however, it may be gathered that long ago the kings of Ladák or rather a branch of the family (which at that time reigned over Gúge and some other provinces of Ladák), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhul. When, under their rule, crimes or smaller offences had been committed by Láhulís, the offenders were punished by making them build religious monuments. Thus, for instance, all the *mánis* and many of the *chhodtens* which are so common by the road-sides in Láhul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds.* According to Csoma-de-Kárás and others, Buddhism was established in Tibet in the seventh century of our era,† and from thence and Ladák it was no doubt introduced into Spiti and Láhul, but probably to a small extent only up to the time of the king of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhul), the native accounts being too uncertain.

"Without doubt there existed a very low kind of religion in Láhul before Buddhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhul is still known under the name of *Lung-pa-chhoi*, that is, the religion of the valley. When it was flourishing many bloody, and even human, sacrifices seem to have been regularly offered up to certain *lhá*, that is, gods or evil spirits, residing in or near old pencil cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case: Near the village of Kyelang a large dry pencil cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Kyelang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *láma* from Tibet met her, and asked the cause of her distress. Having heard her story the *láma* said: 'Well, I will go instead of your child.' He did so, but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko Pass, where it still dwells under the name of the Kyelang *lhá* or god of Kyelang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the *Lung-pa-chhoi* was the only religion that existed in the valley, there were doubtless more places in Láhul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lhás*, and it may be that animals have now taken the place of men.

"Long after the introduction of the Buddhist religion into Láhul, Hindús immigrated from Kángra, Kúlu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Buddhists, chiefly in the Chandra-Bhága valley. They seem to have been Hindús of both

* A *máni* is a long, low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer *Om máni padme hom* is carved. Some in Spiti are near half a mile in length. A *chhodten* is a tall pyramidical monument, dedicated to Buddha, or containing the ashes of some Buddhist saint or holy man. The carved stones on the *mánis* are made by the monks in the winter. They sell many to persons who wish to place one or more upon a *máni* in fulfilment of a vow, or in support of a prayer. Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. Prayer-wheels turned by water are commonly to be seen outside villages in Láhul and Spiti.

† Great Tibet ought to be read for Tibet, for in Ladákh or Western Tibet Buddhism appears to have been established many centuries before. General Cunningham puts its first introduction into Ladák at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

Chapter III, B.

Social and Religious Life.

Mr. Heyde's account of the Buddhism of Láhul.

high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhul in order to escape punishment. The regular and frequent commercial intercourse which the Láhulís have always maintained with the neighbouring Hindu provinces and the influence of these immigrated Hindús have always had some Hinduising effect on the religion of Láhul, but this became still more the case when the province was governed for a time by the Hindu Rájás of Kúlu. It was probably then that the Láhulís commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kúlu is said to have come into general use in Láhul at this time.

"Regarding religion the Láhulís may be divided into four classes: (1), pure Buddhists; (2), pure Hindús; (3) a class who profess both Buddhism and Hindúism; (4), Lohárs and Shipís or Dágis.

"The Lohárs consider themselves of a higher caste than the Shipís, but both are said by the other Láhulís to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohár, and saw a Shipi profess to charm away the disease by biting off the ears and tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Shipís eat beef openly, while the Lohárs say they do not at all.

"Those who profess both Buddhism and Hindúism live in the villages on both banks of the Chandra-Bhága from Gúru Ghantál downwards. They maintain two or three small *gonpás* (monasteries), and abjure beef, even that of the *yak*. In cases of severe illness, &c., they call in *lámás* and Bráhmans, who perform their respective rites at one and the same time; their leaning is stronger towards Buddhism than Brahmanism.

"The pure Hindús are only found in a few villages on both banks of the Chandra-Bhága; nearly all of them are recognized in Láhul, Kúlu, &c., as a set of low Brahmans. Occasionally they will drink a cup of tea with the Buddhists and their half-brethren, but, as a rule, they refrain from eating with them.

"The pure Buddhists may be said to live in the villages on the Chandra from old Khoksar to Gondla, and on the Bhága from Gúrú Ghantál up to Dárcha and Rerig. They have about eight small *gonpás* in which the chief image is that of Chom-dan-dás (=Shakya Thabba=Sangyás—Buddha), before which a *láma* daily burns incense, and places offerings of dried and fresh flowers, grain and water, and burns a lamp throughout the year. In several of these monasteries there are to be found a number of religious books. Besides Sangyás, special reverence is paid by the Láhul, Spiti, Ladák, and Tibet Buddhists in general to Avalokiteswára, called Chanre-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Pani, commonly called Lobpon in Tibetan, who is revered at the lake of Rawálsir in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknáth and Rawálsir. In honour of these and other Buddhist saints they celebrate a number of annual festivals, at which a great deal of *chháng* (an intoxicating drink made from barley) is consumed by both *lámás* and laymen.

"All Láhuli *lámás* belong to the Drúkhpa sect; many of them are married and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhulís. The Buddhists, half Buddhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yaks* which

* *Srog machhat, i.e.,* "Do not kill," is one of the first Buddhist commandments.

Chapter III, B.

Social and Religious Life.

Mr. Heyde's account of the Buddhism of Láhul.

die by a fall from rocks or otherwise, but this is done secretly. When at Kyelang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yáks* during winter is still practised at Dárcha, Berig and other villages above Kyelang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a *yák* is sacrificed there; the victim being supplied in turn by all the *kothís* of Láhul. This custom dates from the time of the Kúlu Rájás, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kúlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhul has become British territory, *yáks* have taken the place of buffaloes. The Shipís eat the flesh of the sacrificed *yák*.

"As there are in Láhul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhulís are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half Buddhists of Láhul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."*

Monasteries or gonpás in Láhul.

The largest and most noted monastery in Láhul is that of Gúru Ghantál which stands on a mountain above the point of confluence of the Chandra and Bhága rivers. The number of regular monks attached to it is small, and most of them belong by birth to Ladák or other foreign countries. A tribute of the value of Rs. 30, half in cash and half in goods, is sent every year by the abbot to the abbot of the Togna monastery in Ladák, who forwards it with other tribute on his own account to that of Kángri Donján, near the Mansarowar lake in Chinese Tibet, whence it goes in the same way to the monastery of Pangtang Dechinling in Bhután (*alias* Lo), of which the abbot bears the title of Nawang Námgyál. This dignitary seems as head of the mother monastery, to be *ex-officio* the head of the order to which all of them belong, for the other abbots were all appointed by an order given in his name, and relieved in the same way at the expiry of their term of office; the chain of affiliation by which the different monasteries were connected seems to be traceable to the history of their gradual foundation by missionaries sent out from each centre. But the fact of Ladák having come into the dominion of a Hindu prince (the Maháraja of Kashmir) appears to have weakened the authority of the Nawang Námgyál, for of late years a mere deputy of the Ladák abbot has acted as head of the Gúru Ghantál monastery. All the landholders of Láhul, excepting a few Bráhmans, pay a fee of Re. 1 or thereabouts to this monastery on the death of a member of the household.

* Mr. Lyall writes:—"The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *láma*, who living there to assist Mr. Jeschkí in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw anything inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.

Chapter III, B.

Social and Religious Life.

Monasteries or gonpás in Láhul.

In the autumn the *nierpa* or treasurer, with some of the monastery tenants in attendance, goes through the whole country, and collects from every holding a customary fee called *dubri*, consisting of one *páth* of barley. In the spring a great festival takes place, known as the Ghantál Tchácha, at which all comers are fed for one day. A long train of pilgrims may be seen engaged in making the circle on foot of the holy mountain,—a work of much religious efficacy, as it ought to be, seeing that it involves a trudge of about eighteen miles and an ascent and descent of several thousand feet. Mr. Lyall wrote:—

> "The third grand *láma* of Tibet* visited Láhul while I was there in 1867, inspecting the monasteries and giving his benediction to the people at places where he halted. He travelled in quaintly-shaped, bright-coloured tents carried on *yáks*, with a considerable retinue of monks. I saw him seated on a throne or platform built up in the open air, dressed in a mitre and silken canonicals, extraordinarily like those worn by Roman Catholic prelates. The monks formed a lane in front of the throne, up which the Láhulís advanced in the most reverential manner to receive the blessing, and a bit of silk to be worn, I believe, as a talisman. After backing out of the presence, they made the circle of the throne, praying aloud as they walked. I saw one poor man present a pony, so the value of the offerings must have been considerable."

There is another monastery above the village of Kyelang at which a sort of miracle play is enacted annually by the *lámás* in the month of June. The performers wear rich dresses of Chinese silk, and the orchestra of drums and cymbals is led by the abbot of the monastery clad in his robes and mitre. The acting consists entirely of pantomime and dancing, except that a chorus is occasionally chanted. The solemnity of the proceedings is relieved by the action of a clown who appears now on the stage (an open space in front of the monastery) and now among the audience performing buffoon tricks and pursuing obstreporous small boys.

Contact of Buddhism with Hindúism.

Several circumstances mark the change from Buddhist Rangloi (the Chandra valley) to Hindu Pattan (the valley of the Chandra-Bhága). In the former the absence of caste feeling makes hospitality an easy virtue, and guests are entertained in the private houses of their hosts. In the latter every hamlet has one or more *dharmsálás*, single-roomed edifices, open in front built by the villagers for the reception of travellers. Temples to *devtás* and *devís* and to snake-gods are frequent in Pattan, though almost entirely wanting in Gára and Rangloi. An exception in Rangloi is the temple at Sisu to Gyephan, the god of the snowy cone mountain of the same name: he is the brother of Jamlu, the god of Malána described in Part II, and as at the temple of the latter so also sheep sacrificed to Gyephan are slain by having their bellies slit open and the gall extracted while they are still alive. To the goddess Hirma mentioned

* One of the three who is born again as soon as he dies; the man I saw was fair, plump and smooth faced, and not more than twenty years old I should say.—*Lyall*.

Chapter III, B.

Social and Religious Life.

Contact of Budhism with Hindúism.

in Part II, the sister of Gyephan and Jamlu, there are several temples in Pattan. The worshippers of these semi-Hindu godlings regard themselves as Hindús, and look down upon the "Bot-zát," the Buddhist inhabitants of the Chandra and Bhága valleys, but they seem anxious to miss no chance of salvation, and summon both *lámás* and Brahmans to their religious ceremonies.

The Triloknáth temple in Chamba territory, immediately across the Pattan border, offers a curious illustration of this catholic spirit. It is a stone temple in the orthodox Hindu style enshrining a miraculously revealed image representing the Hindu Trinity, in great repute among the Hindús who visit it from all parts of India, and cheerfully endure the cold and dangers and difficulties of the way in order to prostrate themselves before the "three lords of the world," and receive one of the artificial flowers made of mica which are distributed at the shrine. But the officiating priests are *lámás*, not Brahmans, and between the temple and the quadrangular wall which surrounds it large prayer wheels are set up like those in a Buddhist chapel, and prayer flags wave from the top of the wall.

On the other hand, as noted in the quotation from Mr. Heyde above, Hinduism is steadily gaining upon Buddhism, and it would appear that there is little of Buddhism about the Láhul *lámás* save their title. Even in small things the progress of Hindúism is visible. When Dr. Aitchison visited Láhul the people would not, as a rule, kill an animal, eating only those which died naturally. But when the craving for the flesh-pots grew too strong, several combined in the slaughter in order to diminish the crime of each by distributing it over many. Now-a-days sheep and goats are commonly slaughtered without any scruple. Even in 1868 the so-called pure Buddhists freely sacrificed sheep and goats to the *lhás*, or local genii, employed Brahmans in many of their ceremonies, and shared in all the superstitions and belief in witches and magic of their Hindu brethren. The same change which has taken place in Láhul has apparently been going on in Upper Kanáwar; for in 1829, when Captain Gerard visited it, the religion of this tract was most certainly an impure Buddhism, while in the recent census the state of Basáhir returned only one Buddhist among its inhabitants. The process has been going on in some degree ever since the Rájás of Kúlu annexed Láhul, but it has been greatly accelerated of late years by the improvement in communications which has brought the Láhulís into close contact with the Hindús of Kúlu and of the plains.

The Moravian Mission in Láhul and Kanáwar.

The following account of the Protestant Mission in British Láhul has been kindly furnished by the Rev. Mr. Heyde. The Mission belongs to the Church of the Moravians or United Brethren *(Unitas Fratrum)*. It was established in the year

Chapter III, B.

Social and Religious Life.

The Moravian Mission in Láhul and Kanáwar.

1854. From the beginning its object was to reach the Mongol tribes of Central Asia who profess Buddhism. The first two missionaries appointed in 1852 were to have gone by European Russia and Siberia into Central Asia, but after repeated applications had been made, the Russian Government refused to let them pass through their territories. After that the route by China would have been taken, but China being then still obstructive to missionary enterprise, this way had also to be abandoned and a third to be chosen, *viz.*, that *viá* Ladák. From Ladák the missionaries were to penetrate to the Mongolian tribes of the Khalmaks who inhabit the northern parts of Eastern Turkistan. In Ladák the first station was to have been established, it being hoped that from thence it would be possible to advance gradually. This, however, proved impracticable, as the Kashmír Government refused to give the necessary permission for the desired station. Thus it came to pass that Láhul was fixed upon as a suitable place for a first settlement, because the province was situated close to Ladák, and because its inhabitants belong at least partly to the Mongolian race and profess Buddhism. From Láhul the mission hopes still to advance into Ladák as soon as permission can be obtained to do so, thereby pursuing its original object. The name of the station in Láhul is Kyelang, often spelt, "Kailing" or "Keylang," which is wrong. The mission being still a small one, at present only two missionaries carry on its work. Two more missionaries have lately been appointed, who will increase its present staff soon. The "Mission Department" of the Moravian Church organisation is the directing board of this as well as all other Moravian missions. A second station of the Moravian Mission in these parts was founded in 1865 among the Buddhists of Upper Kanáwar in the protected Hill State of Basáhir (Simla district). The name of this station is Pú situated on the immediate frontier of Tibet Proper, having been established with a view to extend its labours into that country. The number of native Christians at both stations together is at present 35 including children, of which number three adults and three children are at Pú.

Moravian Mission schools.

Schools are in existence at both stations, at Pú for boys as well as for girls, while at Kyelang at present only one for girls is attached to the mission; about thirty girls receive instruction in reading, writing, arithmetic, religious instruction, singing, sowing and knitting stockings, &c. Pupils of Christian parents attend the whole year; non-Christians only during the winter months; the latter being employed by their parents otherwise during summer. Several schools for boys were formerly connected with the mission in different villages of Láhul, the aim of all being to impart a good primary education suiting a rural population, among which the mission chiefly works. After a course of five years or less, the boys were dismissed to their homes, others taking their place. However, circumstances arose which made it desirable to amalgamate these schools into one

Chapter III, B.

Social and Religious Life.

Moravian Mission Schools.

Government School at Kyelang, and thus it came about that the mission, at least for the present, has no boys' school. The number of pupils at Kyelang is at present about thirty girls, at Pú about ten girls and from ten to fifteen boys.

As to literary works the mission has published ten school books, including a geographical work with maps and compendiums of general and sacred history; one small and two large Dictionaries in the Tibetan language (Tibetan-English and Tibetan-German); the New Testament has been translated and printed, while portions of the Old Testament are also ready for the press, &c., &c.

The languages of the higher Himaláyás of the Punjáb.

The mid-Himaláyás which separate the valley of the Chenáb on the north from the Beás and Rávi on the south, form the boundary between the Turánian languages of the Pángi, Láhul and Spiti, and the Aryan tongues of the remainder of the Punjáb. But the line is in reality not so clearly marked as this language would imply, and there are gradations between the pure Tibetan of Spiti and the pure Aryan of Kúlu. Tibetan (more correctly called Boti) is understood throughout Láhul, being the means of communication between the inhabitants and the traders from Tibet who bring salt and wool for sale, but it is the mother-tongue of only a few of the population, the inhabitants, namely of Khoksar and Telang, the two hamlets near the head of the Chandra valley, and of the hamlets in the valleys of the Jashar and Yocha streams which are the first considerable affluents of the Bhága. In the rest of the Chandra valley a dialect called Rangloi and in the rest of the Bhága valley a dialect called Gára is the mother-tongue of the inhabitants. These dialects are quite distinct both from one another and from Pattani, which is the language spoken by the remainder of the population of Láhul, *i. e.*, the people dwelling in the Chandra-Bhága valley; but the researches of the Moravian missionaries appear to have identified them as springing from a common source in a language which they term Bunán, and which was probably the original speech of the inhabitants not only of the upper Chenáb valley, but of the upper Sutlej valley also, where a dialect of it is still spoken in the Kanáwar province of Bashahr. From what has been said in Part II on the subject of the Kanáshi dialect spoken in Malána it would seem not unlikely that the same language was once spoken in the upper Beás valley. Mr. Jeschke, who was the greatest modern Tibetan scholar, was of opinion that this mother-tongue of Láhul and Kanáwar "belongs neither to the Tibetan nor to the Sanskritian family," and Mr. Heyde writes: "Bunán, which is nearly the same as the Tibarskad of Kanáwar, is not a mere dialect of the Tibetan, but a language which stands on its own legs. No doubt you find many Tibetan words in Bunán, but all of them more or less have reference to the Buddhist religion, and most of them were probably introduced when that religion was brought into Láhul from Tibet." This

Chapter III, B.

Social and Religious Life.

The languages of the higher Himaláyás of the Punjáb.

applies chiefly to the Rangloi and Gára dialects, which are spoken by people of the Buddhist religion; in the Chandra-Bhága valley, on the other hand, where the people profess to be Hindús, there is a considerable admixture in the dialect of words of Sanskrit origin; so that, while all the three dialects of Láhul are derived from a fountain head distinct from either Hindi or Tibetan Pattani may be said to stand in about the same relation to Hindi as the Rangloi and Gára dialects stand to Tibetan. When written at all they are written in the Tibetan character, which is capable of representing various sounds that are common to them and Tibetan, but have no corresponding letters in the Hindi alphabet. It is most curious that, while Brahminism is rapidly spreading northwards up the valleys of Kanáwar and Láhul, and driving Buddhism before it, the Tibetan language is making equally certain, though not perhaps quite such rapid progress in the opposite direction, and supplanting the indigenous languages of those tracts. Thus, although the hamlets of which Boti is the original mother tongue are so few, it was returned at the Census of 1891 as the language spoken by no less than 1,212 Láhulís, which number is doubtless made up to a great extent of men who from constantly trading with Tibet or from education in the monasteries have become more familiar with the Boti language than with the dialect of their homes. The remainder of the population were returned as speaking—

Pattani	... 2,666
Rangloi	... 633
Gára	... 1,214

and in addition 866 persons were enumerated in Kúlu Proper, where they were spending the winter of the census, as speaking "Láhuli," *i. e.*, one or other of these dialects.

Education.

In Láhul a comparatively large proportion of the population can read and write Tánkri, Pahári and also Tibetan. Education is more advanced here than in Kúlu. The *lámás* can all read the printed character: but they are not all able to write Tibetan; and they do not, as a rule, know Tánkri. The traders know both Tánkri and Tibetan. The fact of the Láhulís engaging generally in trade both with Kúlu and with Ladák and Tibet, may explain why the elements of education are more widely spread among them than in Kúlu. As many as 140 in every 10,000 women are returned as educated; these are for the most part Buddhist nuns. Out of every 10,000 males at the Census of 1891 there were found to be under instruction 344, and able to read and write 1,354. They would seem to be to a great extent self-taught or instructed at the monasteries, for there is only one Government School (that at Kyelang), and it is with the utmost difficulty that any children can be got to attend it at all, while those that do attend are not allowed by their parents to remain long, so that very little advantage is derived from it.

Chapter III, C.

Tribes and Castes and Leading Families.

Appearance of the people.

In appearance there is little to distinguish a Láhuli man from a native of Kúlu, but the women with their short squat figures and round broad faces show clearly the Mongolian type. None of them can be said to be handsome, and the old women are quite hideous; and both sexes lack the merry look so characteristic of their neighbours both in Kúlu and in Spiti.

General character of the people of Láhul.

Mr. Lyall thus described the character of the people of Láhul:—

"The character of the people is solid and conservative; their power of united action is considerable; they seem to me not quick-witted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. Murder, theft, or violent assaults are almost unknown among them, and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of polyandry, which leaves a large proportion of the women unmarried all their lives. In spite of these two frailties the Botis seem to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair; and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects; more at least than the forms of religious practised by other races, Hindús or Muhammadans, have at the present day in the parts of Hindústan with which I am acquainted. This is not surprising, as the moral teaching to be found in the Buddhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness, when not done in a humble and reverent spirit, is recognized."

Mr. Lyall also paid a tribute to the veracity of the people, but it is doubtful whether in doing so he was not referring solely to the people of Spiti to whom as well as to the Láhulís the description in the above extract was meant to apply. The people of Láhul have no higher respect for truth than the Hindús of Kúlu have; and they are sharp traders and good at driving bargains.

SECTION C.—TRIBES AND CASTES AND LEADING FAMILIES.

Caste in Láhul.

The population is mainly composed of so-called Kanets, but they are different in appearance from the Kanets of Kúlu, their features being of the Mongolian type. The inhabitants of Rangloi and Gára are without exception Kanets (though the three *jágírdár* families claim a Rájpút origin), and their religion is rather Buddhist than Brahminical. They are called Botzát by the people of Patan, who regard them as of inferior caste. Patan is said to have been populated originally by refugees from Chamba and elsewhere; the people are more Hindu than

Chapter III, C.

Tribes and Castes and Leading Families.

Caste in Láhul.

Buddhist; and Brahmans Lohárs, and Dágís are there to be met with in addition to Kanets. Throughout Láhul the people are careful and laborious cultivators. Much of the field work is done by the women. Within the last few years some sixty families have immigrated from Bashahr and Tibet, and make a living by weaving and doing other work for the Láhulís.

"Brahmans are only found in Patan and are descendants of emigrants from Chamba, Láhul and other countries to the south. The so-called Láhul Kanets are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in Patan are, no doubt, descendants of Kanet settlers from Kúlu and Bangáhal; the rest, and the inhabitants of Gára and Rangloi, are pure Botiás or nearly so; the remaining tribes are also of mixed race; they constitute the lower classes who do not hold regular allotments of land, and subsist in part by serving for wages or by handicrafts. The Dágís have probably the least admixture of Botia blood of any race in Láhul; they came from Kúlu in the time of the Rájás, and now act as musicians in the temples and in some of the monasteries. Only a few of the Lohárs now act as blacksmiths; the Bálrás are basket-makers; the Hensís are professional musicians, whose daughters act as dancing girls."*

Leading families.

The *thákurs* are the gentry and quondam rulers of the valley They are more or less pure Botiás or Mongolians by blood, but have begun, as the natural sequence to the Hindúising tendency already described, to assert a Rájpút origin. Three families of *thákurs* retain in modern times a status of importance as *jágírdárs*—that of Hari Chand, Negi of Láhul, who holds his village of Kolong in *jágír*; that of Devi Chand, who holds Gumrang, and that of Híra Chand, who holds Gondla. These *jágírs* were assessed in 1891 at Rs. 760, Rs. 760 and Rs. 372, respectively, realized partly in cash and partly in kind. Thákur Hari Chand, son of Tára Chand, in virtue of his office as *negi*, receives certain other emoluments. The most important of these are one-fourth the total revenue of the *wazírí*, together with one-fourth of the collections on account of grazing fees in the *khálsa kothís*, and an *inám* by way of compensation for the fines inflicted by him in criminal cases which were formerly his perquisite.

Intercourse between castes in Láhul.

The word used in Láhul for *gôt* or clan, or rather for the corresponding idea, is *rus*, which means bone, and, as applied to a class, denotes those descended from a common ancestor. But there is as much license in Láhul as in Kúlu with regard to intermarriage. The *thákurs* take Kanet women as *srújat*, not as *lahri*; and though the sons of such women are not at first considered as pure *thákurs*, yet in a few generations they become equal. These women are known as *chunma* or workers. Brahmans also have Kanet women in their houses, and the sons of such women succeed as if legitimate. Their fathers will not eat from their hands, but they will smoke with them. They are known as *gúru*, and marry Kanets, or women of mixed caste if they can find any. There are many *gúrús* in Láhul, but they

* Lyall's Settlement Report.

Chapter III, D.

Village Communities and Tenures.

Intercourse between castes in Láhul.

call themselves Brahmans. Where the father is not known, or where there is any doubt, illegitimate children follow the caste of their mothers. Brahmans, *thákurs* and Kanets will smoke together in Láhul; and Brahmans will drink water, tea or *lugri* from the hands of a Kanet, but will not even eat *sachi roti*. The Kanets say they will not smoke with a Dági (*sepi*). No Kanets wear the *janeo* in Láhul. *Thákurs* will eat *pakki* or *sachi roti* from the hands of a Kanet, but not *kachi roti*, except those *thákurs* who do not wear the *janeo*. It is said that Lohárs, Hensís and Bálrás intermarry and eat together. A Dági (*sepi*) is considered above a Lohár. He will not eat with him, nor give him his daughter in marriage, but he will take a Lohár woman to wife. A Dági and a Lohár will smoke together from the same pipe.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Sub-divisions in Láhul: Nature of townships and villages.

The nature of a *wazíri* has been explained in Part II, and Láhul is one of the two Kúlu *wazíris* (the other being Spiti) that may still be correctly so designated, as their administration is entrusted almost entirely to local magnates who continue to bear the title of *wazír*. The *wazír* of Lahul, at present Thákur Hari Chand, is also sometimes described as *negi* of the *wazíri*, from his having been responsible for the collection of the land revenue in the same manner as the *negi* of a Kúlu *kothi*. The division of the *wazíri* into fourteen *kothís* has been described in the first chapter of this part. The *kothís* are not sub-divided like those of Kúlu Proper into *phátis*, being of small size in respect of population and cultivated area. A list of the hamlets of which they are composed is given in the appendix. Separated by greater distances than usually divide the Kúlu villages the hamlets do not so frequently as in Kúlu present instances of fields nominally belonging to one hamlet, the residence of the owner, but lying within the limits of another; the boundaries in the waste of the land pertaining to each hamlet have always been well known to the people, and were demarcated without dispute in 1891. But up till that year the boundaries between *kothis* were capricious, if indeed they could be said to be existent at all; nearly every *kothi* possessed an outlying hamlet or two lying in the centre of another; and *kothi* Ranika consisted of several villages, scattered here and there among those of other *kothís*, which were formerly held in *jágír* by a Kúlu princess, and which had ever since been held together as one community under one headman. It was desirable, both for the convenient regulation of *begár* arrangements (to be described below) and with reference to the provisions of the forest settlement as well as for increased facility of revenue collection, that this state of affairs should be reformed, and accordingly in connection with the revision of settlement definite boundaries were demarcated between *kothís*, and each *kothi* was recorded as containing

Chapter III, D.

Village Communities and Tenures.

Sub-divisions in Láhul: Nature of townships and villages.

all the villages lying within its demarcated boundaries and none beyond them. At the revision of assessment the hamlet was found to be a more convenient assessment unit than the *kothi*, and so the revenue of each hamlet was fixed separately without, however, affecting the joint responsibility of the people of the *kothi* for the revenue of the *kothi* as a whole. The headman of each *kothi* is known correctly as *lambardár*, not as *negi* as in Kúlu, but the use of the correct term under the Land Revenue Act is due not to a superior acquaintance with the terms of the Act, but to the fact that the *wazír* was recognized at the first Regular Settlement and also at the Revision of 1871 as the *negi* of the whole fourteen *kothís*, and entitled to nearly the whole of the *pachotra*, or five per cent. cess, levied in addition to the revenue for the remuneration of village headmen. As, however, the position of the *wazír* was bettered in other respects at the Revision of Settlement of 1891 it was found possible to make him resign this source of income, and the *lambardárs* of *kothís* now receive the remuneration as well as discharge the duties of village headmen. At the same time arrangement was made, as was done in Kúlu Proper, for the regulation of the number and remuneration of village watchmen in accordance with the Rules under Act IV of 1872 instead of by the collection of a cess on the land revenue as had previously been the case.

Rights in waste lands by custom of country.

The waste lands are owned by the ruler of the country or superior landlord, a position which appears to have been formerly occupied by the Rája in a *khálsa kothi*, and the *thákur* in a *jágír kothí*. It appears clear that the *thákur* must be considered to have been lord of the waste, for his permission was necessary before new fields could be made in it, and such fields paid him rent thenceforth; he could also grant sheep-runs in the high wastes to foreign shepherds, and take grazing dues from them; so, again, the estate or *jeola* of a landholder dying without near heirs lapsed to him, and was granted by him to a new man on payment of a fee or *nazrána*.

The rights of the *jágírdárs* in these respects have not been affected by the recomposition of *kothís* described above, though several *jágír* villages lie within the boundaries of *khálsa kothís*. The limits of the waste land attached to such hamlets within which the villagers can extend their cultivation are, as has been said, well known and have now been demarcated, and the *jágírdár* may as heretofore take rent for new fields within such limits. And with regard to sheep-runs in the high wastes a careful record was prepared in 1890, showing without reference to *kothi* boundaries which of these are *khálsa* and which are *jágír*; further reference will be made to this subject in Chapter IV B.

Forests.

No right of property on the part of the *jagírdárs* in the forest trees growing on waste land within their *jágírs* has, however, been recognised by Government. In connection with

Chapter III, D.

Village Communities and Tenures.

Forests.

the Kúlu forest settlement the few *kail* and pencil-cedar forests of Láhúl were demarcated as protected forests by Mr. A. Anderson, and two of these are in *jágír kothis*. None were declared reserve, for little or no income can ever be expected by Government from these forests, and the records of rights were framed entirely with a view to the conservation of the timber in the interests of the people who have been sadly wasteful of wood both for fuel and for building in the past and who may find themselves in straits in the future if ther extravagance in this respect is not restrained. The management of the forests is vested in the Thákur of Láhúl, subject to the general control of the Forest Officer in Kulu. The rules framed under Section 31 of the Indian Forest Act to regulate rights of user in the Láhul forests will be found in Appendix II.

All the villagers have rights of use in the waste, but the cattle or flocks of one *kothi* sometimes graze regularly in the lands of another, and the men of one *kothí* sometimes rely for fuel and timber on the trees growing in another. Within the *kothi* also the different villages use the grass and wood indiscriminately; where the villages are far apart, they keep in practice to separate grounds; where close, they mingle: it is all a matter of custom. There is no other rule by which a dispute can be decided. From the bare and unproductive character of the hill-sides outside the forest boundaries it follows that in Láhul very elaborate rules were not found necessary like those relating to the Kúlu undemarcated waste, published as an appendix to Part II, though, as in the case of Kúlu, Mr. Anderson proposed to declare it protected forest. The most valuable portion of it consists of the high-lying sheep-runs, which are scarcely if at all made use of by the Láhulís for their own flocks. These will be referred to again in Chapter IV B.

Original form of holdings of fields.

The holdings in cultivated lands in the *khálsa kothís* do not now differ materially from *zamindári* holdings elsewhere, but were originally regarded as allotments held subject to feudal service which, for want of another name, may be called *jeolás*, as in Kúlu.

"The allotments of fields or *jeolás* are supposed to have been made authoritatively at some remote period, and to have originally been all equal, and subject to the same amount of rent or taxes, and all liable to furnish one man for service or forced labour when summoned by the lord of the country. They also appear to have been indivisible. In fact, in Gára and Rangloi, where the Tibetan element predominates in the population, they are still almost all undivded; in Patan, where the Hindu element predominates, a great deal of sub-division has taken place. After the first allotment was made other fields were sometimes reclaimed from the waste; these were sometimes formed into a separate allotment, and rated at a full *jeola*, or a half or a quarter according to value; or if they were reclaimed by one of the original holders, his holding was

Chapter III, D.

Village Communities and Tenures.

Original form of holdings of fields.

thereafter rated at 2 *jeolás* or 1½ or 1¼. A household owning two *jeolás*, had to pay double taxes and take a double share of service; if it held a half only, it was rated in strict proportion. After a time when not much room for further extension of cultivation was left,* the assessment or rating on each house or *jeola* became fixed hard and fast; no one in authority took the trouble to revise it, though, of course, as time went on, the proportions of the holdings did not remain exactly the same. Some fields were increased by gradual encroachment on the waste, and a few others changed hands. Sale of land was unknown, or the changes would have been greater."

Tenures at present.

The average size of holdings at the present day will appear from the following table, though the figures are a little deceptive as they have been compiled from returns prepared separately for each hamlet, and it sometimes happens that a proprietor owns land in more hamlets than one:—

* There is, of course, any amount of waste land in Láhul, but no cultivation is possible without irrigation; and the land so situated that it can be irrigated by existing channels, or channels easily to be made, has long been fully occupied in the lower and less inclement parts of the country.

Village Communities and Tenures.

Tenures at present.

	Big holdings, exceeding 4 acres each.			Average holdings, or exceeding one acre and below 4 acres each.			Small holdings, less than one acre each.			Total.			Remarks.
	Number.	Cultivated area of holdings in acres.	Size per holding in acres	Number.	Cultivated area of holdings in acres.	Size per holding in acres.	Number.	Cultivated area of holdings in acres.	Size per holding in acres.	Number.	Cultivated area of holding in acres.	Size per holding in acres.	
Total Láhul ...	158	970	6.14	752	1,621	2·16	756	352	0·47	1,666	2,943	1·77	
Per cent.	10	...	...	45	...	...	45	...	...	100	...	...	

Chapter III, D.

Village Communities and Tenures.

Tenancies.

Very little land is let out to tenants, but it is the custom in the *jágírs* to grant plots rent-free to *khang-chhung-pás* and *chhagshis* (*vide* below,) in consideration of their cultivating the *jágírdár's* own land, or rendering personal domestic service to him. Where land is let to a tenant a cash rent is usually paid, otherwise the landlord takes half the gross produce.

Mortgages and sales.

Sale of land was almost unknown at the time of the Regular Settlement, or even the Revision of 1871, but with the development of trade and spread of the knowledge of the law transfers became more numerous, and the following tables show the mortgages and sales ascertained at Revision of Settlement in 1890 :—

Chapter III, D.

Village Communities and Tenures.

Mortgages and sales.

Statement showing the existing mortgages according to the papers of 1890.

1	2				3				4				5			
Ilaka.	To Agriculturists.				To Money-lenders.				To other Non-agriculturists.				Total Mortgages.			
	Area.		Mortgage-money.	Money per cultivated acre.	Area.		Mortgage-money.	Money per cultivated acre.	Area.		Mortgage-money.	Money per cultivated acre.	Area.		Mortgage-money.	Money per cultivated acre.
	Total.	Cultivated.			Total.	Cultivated.			Total.	Cultivated.			Total.	Cultivated.		
Pati Rangloi...	10	6	859	143	...	...	...	...	10	6	886	148	20 **1**	12 **2**	1,745	145
Gára ...	1	...	103	...	18	7	1,717	245	1	1	83	83	20 **1**	8 **1**	1,903	238
Patan ...	131	6	5,978	79	...	...	...	...	1	1	60	60	132 **5**	77 **6**	6,038	78
Total Láhul...	142	82	6,940	85	18	7	1,717	245	12	8	1,029	129	172 **3**	97 **3**	9,686	100

NOTE.—Antique figures denote per cent. of total and cultivated area of each Iláka and total Taluka.

Chapter III, D.

Village Communities and Tenures.

Mortgages and sales.

Statement showing the Sales between Revisions of Settlement of 1871 *and* 1891.

1	2				3				4				5			
Ilaka.	To Agriculturists.				To Money-lenders.				To other Non-agriculturists.				Total Sales.			
	Area.				*Area.*				*Area.*				*Area.*			
	Total.	Cultivated.	Total value.	Value per cultivated acre.	Total.	Cultivated.	Total value.	Value per cultivated acre.	Total.	Cultivated.	Total value.	Value per cultivated acre.	Total.	Cultivated.	Total value.	Value per cultivated acre.
Pati Bangloi ...	17	11	1,071	97	...	...	...	...	16	8	650	81	33 2	19 3	1,721	91
Gára ...	4	2	516	258	...	...	...	...	20	10	683	68	24 1	12 1	1,199	100
Patan ...	198	99	10,530	106	...	...	...	...	11	4	877	219	209 8	103 8	11,407	111
Total Taluka Láhul.	219	112	12,117	108	...	...	...	...	47	22	2,210	100	266 5	134 2	14,327	107

Note.—Antique figures denote per cent. of total and cultivated area sold on total and cultivated area of Ilaka and total Taluka.

Chapter III, D.

Village Communities and Tenures.

Mortgages and sales.

The mortgages and sales to money-lenders and non-agriculturists are not truly so described. All are cases of transfer by one native of Láhul to another, and though many Láhulís trade and lend money they are all agriculturists as well. It will be seen that only 3 per cent. of the cultivated area is held in mortgage, and only 2 per cent. has been sold since last settlement. The transfers are most commonly due to the proprietor of the land having suffered losses in trade. It is also often the case that an old man having no children or near relative, and being unable to cultivate his land properly, decides to sell his land and live on the proceeds. The discovery of sapphires in Pádal was the cause of many mortgages. The desire to invest in these stones, and make a profit by selling them in Kúlu or in the plains, led numbers of Láhulís to mortgage their lands to raise money for the speculation. Many of these mortgages are merely temporary alienations of land for a term of years on the agreement that the enjoyment of the land for that term by the mortgagee will liquidate the debt, and at the end of it the land will be restored to the mortgagor without payment of the mortgage money. The high price realized for land—higher than elsewhere in the district—is very noteworthy. The average amount realized per acre in the *waziri* by mortgage is Rs. 107, and by sale Rs. 100, and in some individual instances the price realized is very high indeed. To select two even in a *jágír kothi* where the revenue is much more than in the *khálsa kothís*, and in addition the burden of forced labour is much heavier, 5 acres sold for Rs. 1,000, and 3 acres cultivated land, *plus* 5 acres of hay-field, were mortgaged for Rs. 2,280, possession by the mortgagee for 22 years to clear off the debt.

Rights of the *thákurs* and subordinate landholders of all kinds in *jágír kothis* in Láhul.

The following description of the rights of the *thákur* and subordinate landholders in the *jágír kothís*, taken from Mr. Lyall's Settlement Report, remains true at the present day and throws an interesting light on local customs :—

The *jágír kothís* in Láhul are three in number—Kolong (or Todpa) held by Thákur Hari Chand; Gumrang, held by Moti Ram and Devi Chand, and Gondla, held by Hira Chand. Of this last-named *kothi* a half was described in former Settlement papers as resumed ; one of the last Rájás of Kúlu did in fact resume half, but practically the whole remained undividedly in possession of the *thákur*, who accounted to the Rája for half his collections of all kinds. After Regular Settlement he continued in the same way to exact the old dues and services from all the landholders, and to pay the Government the land-revenue for half the *kothi*, plus *nazrána* on account of the other half. The whole of his payments may be considered to have been of the nature of *nazrána*. The nature of the holdings of arable lands in the *jágír kothís* is as follows: The whole produce of certain fields is taken by the *thákur*; this land is cultivated by farm servants, assisted on certain occasions by gatherings of the

Chapter III, D.

Village Communities and Tenures.

Rights of the *thakurs* and subordinate landholders of all kinds in *jágír kothís* in Láhul.

regular landholders; it is known as the *thákur's garhpán* or home farm, and, as a general rule, the greater part of it is situated in villages near which he lives. Other fields are held rent-free as maintenance by his *do-thái*, *i.e.*, by the *dunnewassals*, or junior branches of his family, or rent-free in lieu of continuous service by his *chhágshis* or family retainers, or by his *khang-chhung-pás* or farm servants.

The great bulk of the fields, however, form the *jeolás* or holdings of the *yulpa* or villagers, which are held subject to payments of *tal*, *i.e.*, rent or revenue, the performance when required of *begár* or forced labour for the State, and of certain periodical services to the *thákur*; an average *jeola* contain about 15 *lákh*, or 5 acres. A *do-thái's* holding is on an average equal in extent to from one to two *jeolás*; a *chhágshi's* holding varies between a half and a whole *jeola*; a *khang-chhung-pa* generally holds only about a quarter *jeola* or less. There are some other small miscellaneous rent-free holdings, the revenue of which must be considered to have been remitted, not in lieu of service to the *thákur*, but for the good of the whole community. For example, a few fields known as *garzing* are generally held rent-free by a family of blacksmiths or *lohárs*, not so much in lieu of service, for they are paid for their work separately, as to help them to a livelihood, and induce them to settle down. In the same way the *hensís* or musicians hold a little land rent-free under the name of *bezing*; the *jodhsís* or astrologers under the name of *onposing*, and the *béds* or physicians under the name of *manzing*. Astrologers and physicians are, however, men of the regular landholding class, who have also separate *jeolás* or holdings of revenue-paying land. The *lohárs* and *hensís* are low class people, who hold no land except a few fields given them rent-free. The *garhpán* land, no doubt, belongs solely to the *thákur*, who is also landlord or superior proprietor of the whole *kothi*. "The *yulpa* or villagers," writes Mr. Lyall, "I hold to be subordinate proprietors of their holdings; so are the *do-thái*. At first I was inclined to think that the *chhágshis* and *khang-chhung-pás* were mere tenants in the *garhpán* or private lands of the *thákurs*, but on further enquiry their title did not seem to be essentially weaker than that of any other class. They are never evicted, and the custom with regard to inheritance and power of mortgage with regard to their holdings, and those of the regular landholders, appears to be precisely the same. I consider them therefore to be also subordinate proprietors of their holdings, differing only from the *yulpás*, inasmuch as they pay no rent, and do private service only to the *thákur*; whereas the latter pay rent and do public service for the State (*begár*), as well as occasional private service to the *thákur*. I do not think that the *lohárs*, the *jodhsís* or the *béds*, could now be evicted from the fields they hold rent-free under name of smiths, astrologers, and physicians' land. Probably they could have been evicted by a vote of the community or order of the *thákur* in former times, but the general idea

Chapter III, D.

Village Communities and Tenures.

Rights of the *thákurs* and subordinate landholders of all kinds in *jágír kothís* in Lahul.

now seems to be that they could hardly be evicted, however inefficient. The *hensís*, however, seem to be considered to hold at the pleasure of the *thákur*." In some places a field or two are found held rent-free by a *gonpa* or Budhist monastery, and cultivated not by any one family, but by the neighbouring landholders in unison. This land is considered to be the property of the monastery. So also patches of land under the name of *lházing* or god land, cultivated by the man who acts for the time being as *pujári* or priest of some petty local divinity, are considered the property of the shrine, if there is any, and not of the cultivator, who only holds till he vacates the office of priest, which is not hereditary. *Yurzing* is the term applied to small fields found in many villages, the grain of which is devoted to a feast held by the men who repair a canal. It should be considered the common property of all shareholders in the canal. There are certain patches of waste land known as *dang* and *piri*, which are, like the cultivated fields, the property of individuals, and included in their holdings; they are situated below the water channels, or on the sides of the fields, and with the help of irrigation, produce abundant crops of hay. The rest of the waste must be held to be the property of the *thákur*, subject to the rights of use belonging by custom to the subordinate landholders.

Detail of rents and services at which the subordinate landholders hold their fields of the Thákur of Gumrang.

The best way to describe the nature of the rents and services rendered to the *thákurs* by the subordinate landholders will be to give a detail of them as they exist in one *jágír*. For example, *kothi* Gumrang contains 58 *yulpa jeolás*, or full-sized villager's holdings, 24 full-sized holdings of *chhagshis* or retainers, and eight of *khang-chhung-pás* or farm servants. The rent paid by the peasant proprietors on a full *jeola* or holding consists of the following items :—

No.	Name of item.	Rate per *jeola*.	REMARKS.
1	Old cash assessment ...	Rs. 4-8-0	On fourteen *jeolás* Rs. 5 are taken.
2	Grain (*netál*)	3 *lákh*, 3 *páth* of barley	Three *jeolás* pay 6, and three pay 4 *lákh*.
3	Phari (cloth)	1 Phari, or eight annas in cash.	Cash now always taken.
4	Suri (lit. Bribes) ..	From Rs. 5-4-0 to 2-8-0.	
5	Betangna	Rs. 2 cash.	

The last item was put on by the *thákur* at the Regular Settlement; the other items are all of old standing.

The following is a list of the periodical services rendered to the *thákur* by the men of this same class according to the custom of the manor of Gumrang :—

(1) On certain days, known as *bésti* days, each *jeola* has to furnish one man to work on the *thákur's garhpán*

Chapter III, D.

Village Communities and Tenures.

Detail of rents and services at which the subordinate landholders hold their fields of the Thákur of Gumrang.

land.* The *thákur* supplies food and drink, but no pay. There are eleven *besti* days in the year, but two, the sowing and the mowing days, are distinguished as the big *bestis*; on them a man for each *jeola* attends, on the other nine only some fifteen or sixteen men who live handy actually attend; the others remain at home, and pay the *thákur* annually, in lieu of attendance, the sum of one rupee under the name of *besti* money.

(2). Each *jeola* is bound to stable and feed, for the six months of the winter, one of the *thákur's* horses; one horse to a *jeola* is allowed to be the old standard; but as the *thákur* has not so many horses, it has been customary for two *jeolás* to divide between them the care and charges of one horse.

(3). Each *jeola* is bound to convey once in the year eight or nine *patha*, or about sixteen pounds of rice (a light goat or sheep load) from the Kúlu valley to the *thákur's* house in Láhul.

(4). It was the custom in all *kothís* of Láhul for the regular landholders each year to provide in turn a certain number of men to undertake the duty of supplying the common quarters of the *kothi* at Akhára, in Kúlu, with fuel. For the six winter months spent in Kúlu these men were steadily employed in bringing in fuel for general use, and they are in some degree remunerated by being paid Rs. 6 each, which sum is raised by a rate on all the *jeolás* of the *kothí*. In Gumrang, each year four *jeolás* furnished four men for this duty, and they were also bound to carry loads for the *thákur* in going to and from his house to Akhára, and to furnish him, as well as the subordinate landholders, with fuel while he remained there.

There are no *do-thái* or cadet families in the Gumrang *jágír*. In other *jágírs* the *do-thái* are said after a time, when the sense of relationship to the *thákur* has become faint, to be degraded into *chhagshís* and forced to do service for their holdings. A *chhagshi* holding is held rent-free in lieu of the following services: It is bound to furnish one man for continuous attendance on the *thákur*, and for the performance of light work, such as cooking his food when on the march, leading his horse, &c. As, however, there are many *chhagshi* holdings in Gumrang, the custom now is that three holdings at a time furnish one man each for ten days, and then recall their men till their turn comes again. But for the privilege of not

* A similar privilege used to be enjoyed by the *lambardárs* of *khálsa kothís* in Patan.

Chapter III, D.

Village Communities and Tenures.

Detail of rents and services at which the subordinate landholders hold their fields of the Thákur of Gumrang.

supplying one man continuously, they pay the *thákur* eight annas per month per holding, or six rupees per annum. A few of the *chhagshís* are distinguished by the term of *lálok* or pass-crossers. These, instead of having to furnish a man for personal attendance, are only bound to furnish a man to cross a pass, either to Ladák, Zanskár or Kúlu on the *thákur's* business. If they cross a pass once in the year, the rest of it is their own, and they have no payment to make, but if not called upon to cross a pass, they pay seven rupees per annum as relief or *betangna*. Some *chhagshís* of all kinds now pay seven rupees regularly in lieu of all services by agreement with the *thákur*. All *chhagshi* holdings send a man to work on the two big *besti* days, not on the others.

Khang-chhung-pa may be translated cottager. The family in possession of a holding of this kind is bound to furnish one man for continuous work at the *thákur's* house or on his *garhpán* land. Some holdings of this kind will be found near wherever the *thákur* has *garhpán*. When there is much work, the head of the family attends in person, otherwise he sends his wife, or son, or daughter. The person who is in attendance gets food five times a day, and does field work of every kind, or cuts and brings in wood or grass, sweeps the house, or combs wool, &c. Those who live at a distance from the *thákur's* house cannot practically attend; they, therefore, do only field work on the *garphán* land near them; but as they in this way get off lighter than the other, they are bound to feed and keep one sheep for the *thákur* during the winter months. Some *khang-chhung-pás* now pay five rupees per annum to the *thákur* in lieu of all service.

The *jágirdárs* are also entitled by ancient custom to all colts born within their *jágír*, owners of mares being allowed to retain only the fillies. The Jágírdár of Gumrang has commuted this right into a cash fee for each colt, but those of Kolong and Gondla continue to take the colts. The custom is that when a mare foals, and her master sees that he is not the lucky owner of a filly, he at once takes both mare and colt to the *thákur's* house; there he is presented with a new cap as a mark of favour, and leaves his mare to be kept for six months at the *thákur's* expense.

In the *khálsa kothís* as in Gumrang, a fee of Rs. 8 is levied for each colt if it survives for a year after its birth, and is paid into the common fund of the *kothi*, being regarded, according to the administration paper in which the custom is recorded, as a grazing fee.

The nature of the holdings, and of the rents and services paid to the *thákurs*, are the same in all the *jágirs*; there are differences of detail, but they do not require to be mentioned.

Chapter III, D.

Village Communities and Tenures.

Rights retained by the quondam Thákur of Birbogi.

There is a family in Birbogi which at one time were *thákurs* of the *kothi*, and are not yet entirely out of possession; their manor house (now in ruins) is a very conspicuous object in the landscape, as most of these *thákurs'* houses are. The family was in full possession till about the beginning of this century, when Rája Bikráma Singh of Kúlu picked a quarrel with the then *thákur*, and resumed the cash, cloth, and colts out of the items of revenue, leaving him only the grain item as a means of subsistence. This arrangement remained in force, though there is nothing to show that any Sikh or British official was aware of it, till about ten years ago, when grain having risen in price, the landholders, by agreement with the head of the family, converted the grain dues into cash, which has since been paid by each *jeola* in the proportions in which the grain used to be paid.* Each, moreover, continues to furnish a man for the two great *bestís*, that is, for sowing the barley and cutting the hay on the fields owned by the quondam *thákur*. These fields were also in great part excused from bearing their share of the revenue of the *kothi* by the other landholders when they distributed it at Regular Settlement. This is all that remains to the present head of the family of its former privileges. He seems to be entitled to a position not unlike that of a *talukdár* of a village in the plains.

Land held by the Gúru Ghantál monastery.

The big monastery of Gúru Ghantál, with its chapels of ease at Khoksar and Sansa, holds a good deal of land in different *kothís* rent-free as endowment. More than half is held of the *gonpa* by *khang-chhung* tenants, who by way of rent only present annually some shoulders of mutton, pots of whisky, and plaited sandals; but are bound to perform certain fixed services, such as the cultivation of the rest of the monastery land, the sweeping of snow off the roof of the monastery in winter, the bringing in so many faggots for winter fuel, &c.

Rights in water in Láhul.

The small canals upon which cultivation in Láhul depends seem to have been always constructed and kept in repair entirely by the landholders of the villages which use them. They are considered therefore to be the property of the shareholders in the water, who cast lots every year to decide the rotation in which each man shall irrigate his fields. Each holding furnishes a man for repairs; fines are levied on absentees, and consumed in a common feast with the produce of the *yurzing* or canal field, if there is one. The general opinion is that no outsider can get a share of the water of a canal, except from the body of old shareholders. The State in a *khálsa kothi*, or the *thákur* in a *jágír kothi*, could not give a share; practically, therefore, their power of improvement of the waste is limited unless a new canal can be made.

*By each *jeola*, excepting those held by two families of *dotháín*, or kinsmen of the *thakur*.

Chapter III, D.

Village Communities and Tenures.

Begár or forced labour demandable from landholders in Láhul.

The system of forced labour or *begár* prevailing everywhere in the hills is one of the conditions of the tenure by which all proprietors hold land of the State. The forced labour which falls upon the Láhulís is peculiarly heavy, as their country is a highway used by many travellers and officials on tour, and is surrounded by high snowy mountains and large tracts of elevated waste. The demand all occurs within the six months of summer, the time within which all field work and all trading journeys have to be done. It is distributed equally on each *jeola* or holding, but at times it may be ruinous to certain families to have to give perhaps their only man; or there may be none at home, all being away engaged in the carrying trade between Tibet and Kúlu, in which almost all Láhuli landholders are concerned. The arrangements which have grown up owing to these difficulties, and which have now become fixed institutions, deserve to be briefly described. For the periodical repairs of roads a man is demanded from every house; for the carriage of travellers' baggage a man is taken from every *jeola*, or full allotment of land only, and the demand for supplies of all kinds required for travellers is distributed in the same way. Each *kothi* or group of *kothís* repairs certain lengths of highway, and carries baggage, and furnishes supplies for the stage nearest to it to travellers merely moving about the valley. The four *kothís* of Rangloi unite to undertake the carriage from Láhul over the Rotang Pass into Kúlu. There remains the most difficult task of all, that is, the providing supplies and carriage to travellers wishing to leave Láhul for Ladák, Spiti, Zanskár or Chamba by the Bára Lácha, Shinkál or Kukti Passes, which are all over 16,000 feet in height, and involve a camping out for several nights in the wastes. For the work of these passes the ten *kothís* of Gára and Patan have put themselves on a common roll or roster. Each *kothi* keeps an account with the other *kothís* of its contributions, and within each *kothi* each holding keeps an account with the other holdings. If a holding cannot furnish its man in its turn, a substitute is sent, and there are fixed sums which the defaulting holding is obliged to pay to the substitute (in addition to the pay which he gets from the travellers), as follows:—

Name of route.	Sum payable to the substitute.
To Rupshu, over the Bára Lácha	Rupees 3 cash, 70lbs barley meal, 1 pair boots, butter 2lbs.
To Spiti, over the Bára Lácha ...	Rupees 2 cash, 36lbs barley meal, 1 pair boots, butter 2lbs.
To Zanskár over the Shinkál ...	Rupees 2 cash, 32lbs barley meal, 1 pair boots, 2lbs butter.
To Chamba, over the Kukti ...	Rupees 2 cash, 32lbs barley meal, 3 pairs plaited straw sandals.

Chapter III, D.

Village Communities and Tenures.

Begár or forced labour demandable from landholders in Láhul.

The demand by travellers for pack horses over the Bára Lácha and Shinkál is in the same way borne rateably by the ten *kothís*, and within the *kothís* by the different holdings. The defaulting *kothi* or landowner pays the owner of the substitute pony a considerable sum in cash at rates fixed for the different journeys.* Defalcations are numerous, and the accounts therefore perplexing. It is the custom, therefore, for each *kothi* to appoint by vote an elder to represent the *kothi* in the committee of *begár* accounts. He is called the *siyánu*, and gets Rs. 6 cash per annum from the common account, and is himself excused all *begár*. To collect and store supplies in readiness for travellers, and to keep the account of the store, two men are selected year by year in each *kothi* under the name of *talabdár*. They get no pay, but are excused their turn of the *begár* while in office. The above regulations apply to the regular landholders; they appear to have been made by the people themselves under general pressure put upon them by the authorities. In Patan there are some Dági families who hold *chetís* or small allotments of land rent-free from the State, on condition of stacking wood at certain halting places.

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* Of the ten *kothís* two have no ponies, being on the south side of the Chandra, and accessible only by a twig bridge, so they of course default each time.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

Detail of area with reference to agriculture.

The cultivated area of Láhul was as follows at the three different periods when settlement operations were undertaken in the *wazíri* :—

		Acres.
Regular Settlement of 1851	... ...	2,840
Revision of Settlement of 1871	... ...	2,863
Revision of Settlement of 1891	... ...	2,944

And there is an almost equal area under hay. Thus only 4·6 (or including hay about ·9) square miles out of the total area of 2,255 square miles are under cultivation. At the first Regular Settlement and the first Revision the cultivation was not measured, but was merely appraised in terms of the measure of seed required to sow the land. Appraisements are almost invariably under-estimated, and that of 1871 brought out the cultivated area as only 1,999 acres, instead of 2,863, the actual area. In 1890 in connection with the revision of assessment all the fields were chained, and the area was carefully calculated from the chain measurements, although the field maps prepared were of a rough description, and not according to scale. From the existing area of cultivation as thus ascertained the figures for 1851 and 1871 given above were calculated by deducting the area of the new fields broken up after those years which were easily identified on the ground. The land broken up between Regular Settlement and the Revision of 1871 amounted to 83 acres of cultivation and 94 acres of hay-fields, and between 1871 and 1891 the area brought under the plough was 80 acres of cultivation and 93 acres of hay-fields, so that the total increase during the 40 years' period was 6 per cent. More than half the increase occurred in the three *jágír kothís*.

Irrigation.

The rainfall being so slight is an unimportant factor in the agriculture of Láhul. Cultivation is only possible with the aid of irrigation, but water is obtainable in abundance from the snow and glacier-fed torrents that fall into the Chandra, Bhága and Chandra-Bhága. Very little land is irrigated from the main rivers themselves, as they flow between steep high banks below the level of the culturable land. The fields lie either on naturally level plateaux on the banks of the torrents, or in terraces on the hillside, wherever a channel can be brought from the nearest side-stream without much difficulty and without

Chapter IV, A.

Agriculture and Arboriculture.

Irrigation.

danger of its being injured by avalanches or falling rocks. As has already been said, the few natural forests of Láhul are not sufficient to provide a full supply of fuel and fodder for the inhabitants and their cattle and sheep, and in order to make up the deficiency willow trees are thickly planted along the banks of the irrigation channels and in marshy places. The willows are pollarded and the branches are cut every fourth year. Poplars are also freely planted.

Harvest operations.

Snow lies over the whole of Láhul from December generally till the end of April, and during that time no agricultural work is possible. Sometimes in the higher villages after a late winter the snow has to be cleared off the fields with wooden shovels (*walza*) to allow of the land being ploughed up and the seed put in. When the seed has been sown a watering is necessary once a fortnight, and is given once a week if water can be obtained. Ploughing and sowing operations are necessarily begun later in the upper portions of the Chandra and Bhága valleys where the snow lies longer than in the rest of Láhul, and the crops consequently ripen later, and are liable to be injured by an early fall of snow, such as frequently accompanies in those parts of the *wazíri* the final stoppage of the monsoon rains in the Punjab. In the lower villages of the Patan valley an early barley crop is reaped in July and it is possible to follow it with a second crop of buckwheat which ripens towards the end of September. Elsewhere harvest work begins with the mowing of the hay in the beginning of August in the lower villages, and as late as the middle of September in the higher ones; and that the buckwheat, barley, and wheat are reaped in succession. The straw is much valued by the people; the buckwheat is pulled up by the roots, and the wheat and barley are cut as close to the ground as possible. The corn is tied into sheaves, and stacked in much the same way as in England, and threshed in the fields on floors made by moistening a plot of ground and stamping the earth hard. The harvest is in by the end of September in the greater part of Láhul, or by the middle of October in the upper parts of Rangloi and Gára.

Crops—Barley.

The chief crops are those mentioned above, namely, wheat, barley, and buckwheat. There are three kinds of barley, all apparently peculiar to Láhul, and of excellent quality. A bushel of Láhul barley is of the same weight as a bushel of wheat. The three kinds are locally known as *sermo*, *dzad*, and *thangdzad*. The first-named is the best, and is remarkable for its compact ear with the grains arranged in tiers of four instead of three as in ordinary barley. *Thangdzad* is considered inferior to *dzad*, but does not differ from it in appearance, and derives its name (*thang*=plain, *dzad*=barley) from being sown only in Patan, the lowest part of Láhul. It ripens quickly, as has been mentioned above, is reaped towards the end of July,

Chapter IV, A.

Agriculture and Arboriculture.

Buckwheat.

and is followed by a second crop of buckwheat. The buckwheat sown in succession to barley is known as *bosátar*; that sown as a first and only crop being called *káthu*, *bhresa*, or *brapo*; but they appear to be the same species and variety,* though the yield from the former is inferior, and, ripening late, it is liable to be nipped by frost. The grain is said to be better and less bitter than the buckwheat of Kúlu. The wheat does not differ materially from that grown elsewhere in the Punjab, but is of excellent quality.

Wheat.

Peas.

Potatoes.

In addition to the above, peas (closely resembling the kind grown in vegetable gardens), are very generally grown in Rangloi and Gára, and potatoes throughout Láhul. Potatoes were introduced into the *wazíri* by the Moravian missionaries, and are now much valued by the people. They grow excellently. Small plots near houses are sown with tobacco and *sarson* in Patan, and with *bhang* (for fibre), and vegetables nearly everywhere. The tobacco is inferior, and remains green when dried. In places *sarson* is sown (for the oil) in succession to barley; maize and millet (*chíni*) were sown experimentally in two places in 1890.

Other crops.

Rotation of crops.

The usual rotation of crops is barley the first year, buckwheat the second, and wheat the third. But whether this rotation is followed depends very much on the quantity of manure at the cultivator's disposal. Ordinarily a cultivator has only sufficient to manure one-third of his land thoroughly once a year. In that third he sows barley, which requires much manure; and in the following year the land remains rich enough to yield a crop of buckwheat without receiving additional manure, while a top-dressing is sufficient for the wheat crop in the third year. The remaining two-thirds of the land are similarly treated in succession. But wheat is little valued, and as much land is put under barley as possible, as the following figures, giving the percentage borne by the area under different crops to the total cultivated area, will show:—

Wheat	12	Per cent. of cultivated area.
Barley	51	" "
Peas	1	" "
Sarson and other crops	1	" "
Buckwheat	34	" "

Similarly, even in the villages where the low elevation and favourable aspect allow of a double crop of barley, followed by buckwheat, to be taken in the same year, only a portion of the land can be so cropped, owing to insufficiency of manure, and it is usual to sow wheat in the field in which the year before a double harvest has been reaped. The area in which both barley and buckwheat are sown is generally under 200 acres,

Fagopyrum esculentum. A little *F. emarginatum* is also grown to which in Kúlu Proper the name *bhresa* is confined.

Chapter IV, A.

Agriculture and Arboriculture.

situated comparatively low down on the banks of the Chandra-Bhága. There are no fallows; every inch of the cultivated area is sown every year.

Hay.

The cultivation of the grass for hay is a remarkable point in the agriculture of Láhul. A large quantity of fodder is required to support the farm stock during the winter months when all the pasture land is under snow, and it has been noted above how carefully straw is cut and stored. During the winter a man's load of hay sells for a rupee. On the dry mountain slopes no grass grows, and the grass of the sheep-runs on the ridges is not suitable for hay-making. Each cultivator therefore keeps a portion of his land under grass, generally steeply sloping stony ground unsuitable for the production of cereals. Such hay fields are known as *dang*. The sloping banks (*píri*) between the terraced fields are also cropped with hay. When water is let on to such lands a spontaneous growth of various kinds of grass and herbs springs up. A lucerne-like plant with a yellow flower, called *chunpo*, has also been introduced into the hay fields and is much valued; its seed is said to have been brought from Ladák, and the plant is also cultivated in Yarkand. Hay-making as has been noted above precedes the other harvesting operations. As a rule, a cultivator has as much land under grass as under cereals.

Soil.

It follows from the necessity for irrigation that the fields in Láhul other than hay fields are very level, either naturally so or carefully terraced. The nature of the soil varies little throughout the whole of the *wazíri*. It may be described as a light, sandy loam singularly free, as a rule, from stones, and very fertile. There is generally no scarcity of water for irrigation and the harvests are more certain than elsewhere in the sub-division. The crops are everywhere exceedingly fine, and it is hard to detect in this respect any difference between one village and another.

Average yield of crops.

The out-turn of the three staple crops is greater than the yield of the same crops in any other part of the district. A few experiments were made in connection with the revision of assessment of 1891, and as the result of these and of inquiries, the following rates of yield were assumed in *sérs* per acre:—

	Sérs.
Barley	320
Wheat	300
Peas	420
Buckwheat	240

In the case of other crops the value of the out-turn per acre was estimated in cash:—

	Rs.
Potatoes	30
Tobacco	5
Vegetables	5
Sarson	4
Other crops	3

Chapter IV, B.

Live-stock.

Production and consumption of food-grains.

In most places the produce of the land is not more than sufficient to provide food for the people, but one way or another a good deal of the produce is sold or bartered. Barley is bartered for salt brought by Tibetans from Rudok at the rate of 5 *sérs* of barley for 4 *sérs* of salt. This is the only kind of salt used in Láhul. Traders on their way to and from Rudok, pilgrims bound for the shrine of Trilok Nath in Chamba, Baltís returning to Skardo after making money by labour at Simla, and Gaddi shepherds, all obtain their supply in Láhul. On leaving Láhul in the autumn a Gaddi frequently presents the people of the village nearest his run with several sheep in consideration of their agreeing to have a store of grain and salt ready for him on his arrival the following year. The Moravian missionaries are able to dispose of all the wheat produced on their farm at a uniform rate of 16 *sérs* for the rupee every year.

Trees and shrubs.

A brief description has been given in Chapter I of the forest trees and shrubs of Láhul. Wild currants, both red and black, are to be found, as well as the wild gooseberry, and the garden varieties of these have been raised successfully. Apples, like those produced in Kashmir, but somewhat larger, are grown in the Moravian mission-garden, and there are apricot trees both there and also, very occasionally, in cultivated land belonging to the natives, but the fruit does not ripen till September or October, and is liable to be nipped by the frost.

SECTION B.—LIVE-STOCK.

Cattle.

The cattle of Láhul are a cross between the Tibetan *yák* (*Bos grunnicus*) and the Himalayan breed of cattle. The climate is too cold for the latter, and in the summer is too hot for the former; the few pure bred *yáks*, which are kept in Láhul, are not brought below an altitude of 11,000 feet except in the winter. The hybrid (called *churu*) is a strong, useful animal for the plough; the milk yielded by the cow is thicker than ordinary cow's milk, and has a peculiar flavour which is disliked by some Europeans.

Ponies.

The development of trade which followed the bridging of the Chandra at Khoksar and the making of the high road through Láhul to the Ladak border in 1865 has led to a great increase in the number of ponies kept in the *wazíri*. Writing about 1870 Mr. Lyall remarked: "Only the *thákurs* and more successful traders keep ponies," whereas at the present day it is estimated that one-third of the population keep ponies for trading purposes. Devi Chand, *thákur* of Gumrang, 30 years ago had only some half dozen ponies, whereas now he can only vaguely state the number as "sixty or eighty." There has been a corresponding increase in the number throughout Láhul except in Jobrang Kothi, where there are no ponies, as a twig bridge over the Chandra is the only means of access to that *kothi*. In Ghushal Kothi, which is similarly situated, mares

Chapter IV, B.

Live-stock.

Ponies.

are kept for breeding; the river there is fordable in the winter. The result of the enumeration of the ponies and donkeys in Láhul made in connection with the re-assessment operations is as follows: Ponies 703, donkeys 284, mules 12. But the same difficulty is encountered in numbering these as in counting the human population owing to their being employed in the carrying trade, and the number of ponies is probably not much less than 1,000. Traders are less numerous in the lower *kothís* of Patan than elsewhere, as those *kothís* lie off the main line of communication.

Flocks.

The local sheep and goats as well as the ponies, are used as pack animals, and employed in the carrying trade; the number was estimated at 16,561 at the enumeration made in 1890. A larger number would, doubtless, be kept if it were not for the difficulty of feeding them in the winter when the snow lies too long, and is too deep for them to live out of doors. A great many migrate with their owners into Kúlu for that season. They derive no benefit from the high-lying sheep-runs which yield such excellent pasturage in summer, as that is the trading season.

Dhár or sheep-runs of Gaddi and Koli shepherds in Láhul.

For a very long time therefore, the upper ends of the main valleys, which are uninhabited, and the grounds high above the villages in the inhabited parts, have been utilized by the Gaddi shepherds of Kángra and Chamba, and the Koli shepherds of Kúlu. The snow begins to disappear in these places about the beginning of June; the shepherds do not ordinarily enter Láhul before the end of that month, and they leave it again early in September, by which time the frost is beginning to be biting, and the rainy reason in the outer Himaláyan country has come to an end. In the fine dry climate in Láhul the sheep escape the foot rot and other diseases which constantly attack flocks kept during the rains on the southern slopes of the outer Himaláyas. The sheep arrive wretchedly thin, but by the time they are ready to leave, are in splendid condition. A short fine grass, of a dull bluish-green colour, called *niru*, is their favourite food; *mat* and *morár* are names of other good kinds of grasses. The goats depend very much on the leaves and twigs of the birch and bush willow. The Gaddi shepherds are much more careful and energetic shepherds than the Kolís; they may be seen herding their goats on the face of tremendous precipices; with one woollen coat and a blanket they sleep out exposed to an icy wind, and take no harm; sometimes, however, the cold drives them to creep into the huddled-up flocks, and pass the night with two or three sheep on top of them for a coverlid. Their sheep are reputed strong and hardy above those of any other shepherds. People as far away as the Bhotia traders of Kumáon, buy a great many every year at high prices as beasts of burden for the trade over the great snowy range between Kumáon and Tibet. These grazing grounds or sheep-runs of foreign shep-

Chapter IV, B.

Live-stock.

Dhár or sheep-runs of Gaddi and Koli shepherds in Láhul.

herds in Láhul are called *dhárs* or *bans* or *nigáhrs*. A *dhár* or *ban* is often sub-divided into several *vands*, each *vand* containing enough ground to graze one full flock or *khandáh* of sheep and goats. Each *dhár* has its more or less precisely fixed boundaries, and the *wárisi* or title to it is understood to have originated in a grant from a Rája of Kúlu, or a Thakur of Láhul. Among the Gaddís some transfers by gift or sale appear to have taken place, and in several cases the original family which obtained the grant has long ceased to use the *dhár;* but in recognition of its old title the shepherd now in possession has to halt a day on the journey back, and let his sheep manure the fields of the original owner, with whose permission his occupation commenced. Whether the original owner could now turn out an old occupant of this kind is a doubtful question. The grey-beards seem to think that he could send up any number of his own sheep, but could not put in a third person to the detriment of the old occupant. The title of the Koli shepherds to their *dhárs* is the same as that by which they hold ther *nigáhrs* in Kúlu. In some few instances a *dhár* was granted to a *wazír*, or person of influence, as a personal favour; but, as a general rule, they seem to have been given to the men of certain hamlets or *phátís* collectively, though perhaps the *patta* or deed of grant contained only one man's name. There are many fine runs in the uninhabited part of the Chandra Valley above *purána* Khoksar, which, before we took the country, were seldom if ever used. Bakhtáwar of Lála, a leading shepherd of Kángra, obtained from Mr. Barnes the privilege of grazing the unoccupied runs in this country. An almost equally large tract at the head of the Bhága valley has been held for generations by another Gaddi family, which obtained a similar grant from the Thakur of Kyelang. Both these families have of late years begun to take a fee from the numerous shepherds who join them in grazing these lands. The runs held by the Koli (or Kúlu) shepherds all lie between *purána* Khoksar and Gondla, in the Chandra Valley.

The Gaddi shepherds used to pay one or more sheep for each run, in *jágír kothís* to the *jágírdár*, and in *khálsa kothís* to the *wazír* as the representative of Government. This tax was known as the *kár*, or in Tibetan as the *rig-gi-thal*. In most cases the amount first fixed seems to have remained unchanged ever after. The Rája of Kúlu excused the Koli shepherds from this tax, as they paid one anna per head per annum on all sheep and goats, which was collected in Kúlu. * * * *

Most of the Gaddi shepherds also give a sheep or two under the name of *bhaggati* to the men of the village next below their run. Such sheep are sacrificed and eaten in a village feast at which the shepherds attend. The fee appears to have been originally given freely to secure good will, but it is now considered a right, which could be enforced. Where the grazing ground above a village is of small extent, it is all

Chapter IV, B.

Live-stock.

Dhár or sheep-runs of Gaddi and Koli shepherds in Láhul.

the *chára* or private grazing of the villagers, into which they do not permit the foreign shepherds to intrude; but in some years they permit a stray flock to squat there for a consideration. The flocks from Chandra mostly enter Láhul by the Kukti Pass, which descends into Jobrang *kothi*. The passage of so many is something of a grievance, so by old custom the shepherds pay the men of the *kothi* one sheep per *ban* or *dhár* under the name of *batokarú*. In the same way they pay toll for crossing certain *jhúlás*, or swinging bridges, to the men of the villages who erect them, under the name of *arokarú*. For instance, the Jobrang men take one sheep per *vand*, or division of a *ban*, from all who cross their *jhúla*.

At the first Regular Settlement the policy approved by Government was to remit all *tirni* or grazing dues on sheep in Kúlu and Láhul, but at the Revision of Settlement of 1871 it was ascertained that while the Koli shepherds continued to enjoy immunity in regard to the Láhul grazing as they had done under the Rájás the Gaddís had continued to pay the old customary *kár*, not only to the *jágírdárs* in the *jágír kothís*, but also on account of the *khálsa kothis* to the *wazír*. This arrangement was continued authoritatively, it being understood that the rent of the *khálsa* runs was enjoyed by the *wazír* as part of his official income, but it was decided that at the next settlement the question of increasing the tax and of also imposing it on the Kúlu shepherds' runs should be considered.

Accordingly, in 1890 an enumeration was made of the flocks of foreign shepherds grazing in Láhul, and a grazing fee at the rate of quarter of an anna per sheep or goat (or Re. 1-9-0 per hundred) was imposed by Government. The nature of the profits enjoyed by shepherds, with reference to which the rate was fixed, has been described in Part II, Chapter IV, B, and the rate corresponds with that charged for the grazing of Kúlu flocks on the high pastures within Kúlu Proper, but outside the *kothi* of the owners, while it is only half the rate fixed for foreign shepherds who bring their flocks to the Kúlu high pastures. A higher fee was not approved because of the short time for which the Láhul runs are occupied, the uselessness of the ground for any other purpose, and the discouragements which the Gaddi and Koli shepherds are encountering elsewhere at other seasons of the year by forest reservations and rules and by the increase of dues in Native States.

On the basis of this rate applied to the results of the enumeration of 1890 a rent was fixed for each sheep-run in Láhul, and leases at these rents for the period of settlement at a reduction of 10 per cent. were granted to the shepherds using the runs. In *jágír kothís* these rents were considered to be the old *kár*, the right of the *jágírdárs*; in *khálsa kothís* they are collected by the *wazír* who, after deducting one-fourth as part of his official remuneration, pays the balance to Government as miscellaneous land revenue.

Dhár or sheep-runs of Gaddi and Koli shepherds in Láhul.

The numbers of the flocks found grazing in 1890 were as follows :—

Kúlu flocks	51,665
Chamba flocks	53,043
Kángra (Gaddi) flocks	63,205
Total foreign sheep and goats	167,913

The total value of the rents, therefore, (subject to the deduction above-mentioned), is Rs. 2,455, of which Rs. 627 are payable to *jágírdárs* and Rs. 1,828 to Government, less one-fourth or Rs. 457, the remuneration of the *wazír*. The detail of the payment to *jágírdárs* is—

	Rs.
To the *jágírdárs* of Kolong	350
" " " " Gumrang	64
" " " " Gondla	199
" " monastery of Gantál	14
Total	627

The Láhul flocks, having always been free from taxation and not participating, as has been observed above, in the benefits of the high pasturage, are exempt from payment of any fee. The profits derived from them as beasts of burden are taxed indirectly in the assessment of the land revenue and directly in the case of the richer traders by the income-tax.

SECTION C.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations.

The people are not entirely dependent on their land for subsistence. It is estimated that one-third of the proprietors are traders first and agriculturists afterwards. They own ponies of the sturdy Láhuli breed, and employ them either in trade ventures of their own or to carry for hire the wares of Punjábi merchants engaged in the Central Asian trade. There is little risk, and these trader proprietors are for the most part very well to do. The remaining two-thirds of the proprietors all possess sheep and goats, which are used as beasts of burden, and are in that way a source of income to their owners. And each of the poorer families deputes one or two of its members to Simla or Kúlu for the winter to make money by working as coolies, or by keeping *lugri* shops.

Commerce.

Since the time of the first Regular Settlement there has been a very great increase in the prosperity of the tract. This increase in prosperity is due to two causes: first, the bridging of the Chandra at Khoksar and the making of the high-road through Láhul to the Ladák border in 1865; and, secondly, the discovery of sapphires in Pádal

Chapter IV. C.

Occupations, Industries and Commerce.

Making of the high-road to Ladák and consequent development of trade.

in the dominions of the Mahárája of Kashmír in 1883. The making of the road for the development of traffic with Central Asia gave a great impulse in Láhul to trade and to the breeding of ponies for the carrying trade. Until communication was opened in this way there was scarcely any trade with Yárkand and very little with Ladák. The total annual imports by this route now amount to nearly Rs. 3,00,000, and the exports to the same. Large numbers of Láhulís engage in this traffic both as traders and as carriers. They purchase indigo, rice, piece-goods, and brass and copper vessels in Kúlu, and carry them on their ponies and on their sheep and goats, which are also used as beasts of burden, to Ladák and Tibet, where they exchange them for borax, wool, *pashm*, and salt, which they bring back and sell in Kúlu. Less enterprising traders content themselves with importing rice from Kúlu and exchanging it with Tibetans in Láhul for double its weight of salt, which they take back to Kúlu and barter for double its weight of rice, thereby making a profit of 300 per cent. on each venture. Wool is also brought by Tibetans to Láhul and bought by the Láhulís, who sell it at a profit of 40 to 50 per cent. (including cost of carriage) in Kúlu. Of the Punjab merchants who engage in the trade with Ladák and Yárkand some send their wares to these countries on mules all the way; others only as far as Kyelang in Láhul, whence the mules are sent back, and the wares sent on laden on Láhuli ponies previously engaged. For the journey from Kyelang to Leh in Ladák the hire of a pony is Rs. 10 to 14, and from Leh to Sultánpur in Kúlu Rs. 15 to 20. The double journey can be made twice a year. Sheep are used chiefly on the road between Sultánpur and Patseo, the mart where Tibetan and Láhuli merchants meet, four stages beyond Kyelang. The hire of a sheep for that distance is eight annas, but as it can carry 16 *sérs* it is more profitable for the owner to invest in wool or salt himself, as in that case he can make Rs. 2 per sheep a trip. In consequence of the development of trade the number of ponies in Láhul has enormously increased, as has already been observed.

The brewing industry.

Another result of the bettering of communication between Láhul and Kúlu is that the Láhulís have found a means of making money by keeping *lugri* shops in the Kúlu and Pálampur tahsíls of this district, and in Mandi State during the winter. The ferment for the brewing of *lugri* comes from Ladák, and its manufacture is a "trade secret"; but the superiority of the Láhulis as brewers appears to be universally admitted.

Discovery of sapphires in Kashmír.

The find of sapphires in Pádal first became known in Láhul in 1883 or 1884, when a Chamba man brought some stones there and sold to them to a trader, who speedily discovered their value. During the next few years numbers of Láhulís invested in the stones, going themselves to Pádal in search of them, or purchasing them from natives of Chamba, and then selling them in Kúlu to merchants from the plains. In

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Discovery of sapphires in Kashmír.

those days sapphires were bought not by the *tola*, but by the *sér*. By one man four *sérs* were purchased for Rs. 300 and sold for Rs. 8,000. The mine or pocket is now jealously guarded by the Kashmír authorities, and has ceased to be a source of income to the Láhulís any longer, but it is estimated that they were enriched to the extent of a lakh of rupees by successful ventures made before restrictions were placed on the removal of the stones.

Another source of income is the sale of *kut*, *karu*, *patís*, *zíra*, and other wild plants and roots found on the Láhul hills.

Foreigners in Láhul.

Mention may here be made of certain gipsy-like wanderers called *ne-kor-pás*, who journey through Láhul in small parties living in tents. They come from Tibet and from Tartary, and their object is to go on pilgrimage to the shrines in India which are held in respect by Buddhists, but they also make some money as they go by begging and by petty trading. Their little encampments though dirty are picturesque. A number of families from Upper Bashábr and Kanáwar, mostly of the weaver class, have also settled in Láhul of recent years, driven from their own country by the difficulty of getting a living there; they generally spend the winter in Kúlu and the summer in Láhul.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices.

At Revision of Assessment in 1890 the following rates, in *sérs* per rupee, were assumed by the Settlement Officer as the prevailing prices of the produce of the land to be the basis of his half net asset estimate, and he expressed confidence that they can easily be obtained by an agriculturist even at harvest time when grain is cheapest :—

Wheat ...	20
Barley ...	25
Peas ...	15
Buckwheat ...	·50
Potatoes ...	32
Tobacco ...	8
Sarson ...	12

It was noted that the prices of food-grains had not varied much in Láhul since the time of the first Regular Settlement.

The sums realized for land on sale or mortgage have been discussed in Chapter III, Section D.

Local measure.

The mode of expressing the measurement of land formerly resembled the method prevalent in Kúlu. The Láhul denomination is the *lákh*, which contains 20 *páth*, both being primarily measures of seed. The *páth* as a measure of seed is equivalent to about one *sér* of standard weight of wheat or barley. Three *lákh* (land measure) are about equal to one standard acre.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Commication.

Main Trade Route.

The main road to and through Láhul has been described as far as the Rotang Pass, the point where it enters the *wazíri*, in Part II, Chap. IV, Section D. It is the only road in Láhul worthy of the name, the other being mere foot-paths, and is passable for both mules and horses. From the Rotang Pass (13,000 ft.) it descends steeply for three miles to the Chandra, which it crosses from the left to the right bank by a wooden (*sángha*) bridge, reconstructed in 1891. The Khoksar rest-house stands some distance from the village of the same name but close to the bridge, on the right bank of the river, and is one stage from Rála, the halting place on the other side of the Rotang Pass. The road then follows the right bank of the Chandra down to its junction with Bhága at Tándi, and there are camping grounds, without a rest-house at Sísu, 12 miles from Khoksar, and at Gondla, 7 miles further on. The Bhága is crossed at Tandi by a wooden bridge and the road then ascends the valley of that stream following the right bank. The next halting place after Gondla is Kyelang, 10 miles distant from it, and situated on the hill-side above the Bhága; here there is a rest-house, and the only post office in Láhul. At the further stages there are no rest-houses; all of them except Kolong and Darcha, are merely small camping grounds in the mountain wastes, and supplies of all descriptions, including wood and grass, have to be laid in at Kyelang (or, on the return journey, in Ladák). The stages after Khoksar are:—

	Miles.	Remarks.
Kolong ...	10.	
Darcha ...	8.	Here the road, still on the right bank of the Bhága, crosses the Jaskar stream by a wooden bridge. Midway between this and the next stage it crosses to the left bank of the Bhága by a wooden bridge at Patseo.
Zing-zing-bar ...	12.	From this the road ascends to the top of the Bára Lácha Pass, 16,221 feet, and then descends the valley of a stream flowing northwards.
Kinlung ...	12.	
Lingti ...	17.	Immediately beyond this the road crosses the Sampa stream into Ladák by a ford, or a mile further up by a wooden bridge thrown across it over a gorge.

The road is continued on through Ladák territory to Leh, several stages further on.

Route to Chamba and Pángi.

From the bridge over the Bhága at its junction with the Chandra a branch road leaves the main trade route and follows the right bank of the Chandra down to the Chamba border.

It is well kept up so far, and is passable for ponies, but beyond there is only a foot-path which is described as difficult even for expert mountaineers. The recognised halting places within Láhul are at Lot, 10 miles from Goudla, and at Jálma, nearly a stage from the Chamba border.

Direct route from Dharmsála viâ *the Kukti Pass.*

Between Lot and Jálma there is a *jhúla* bridge across the Chandra at Jobrang village, from which a foot-path crosses the Kukti Pass, about 16,000 feet elevation, rather steep near the summit, and the glaciers on both sides cut up with crevasses, but otherwise not difficult. The path descends on the other side to Bharmaur (Chamba territory) in the Rávi valley, which is separated by another high pass from Dharmsála.

Besides the Kukti Pass there are two others over the watershed between the Chenáb and the Rávi, described as follows in Mr. Lyall's Settlement Report :—

Between Láhul and Bara Bangáhal.

Asa or Asákh, called in the maps the Bara Bangáhal Pass.	Between Kothi Ghushál, opposite Tándi, in Láhul, and Bara Bangáhal. A difficult pass, seldom used; probably about 17,000 feet elevation. Very steep; frozen snow on the Láhul side.
Nilgáhar ...	Between the ravine of that name which divides *kothís* Gondla and Ghushál in Láhul and Bara Bangáhal. Has hardly ever been used, but is said not to be more difficult than No. 2.

The watershed between the Chandra and the Beás is crossed in addition to the Rotang Pass, already mentioned, by the Hámta Pass, 15,000 feet, by which proceeds the main route between Kúlu and Spiti. This path, which is impassable for mules, though hill ponies may be taken along it, may here be described, as most of it lies within the limits of Láhul.

Route to Spiti viâ *the Hámta Pass and Láhul.*

The path ascends from Jagatsukh (see Part II, Chapter IV, Section D, 'Main road through Kúlu') very steeply to Chika, a bare camping ground, nearly 10,000 feet above sea level. There are no rest-houses, and indeed no habitations of any sort along this route till Losar in Spiti is reached, and supplies, including fuel and grass, must be taken from Jagatsukh (or, on the return journey, from Losar). From Chika the path crosses the Hámta Pass, and descends to the next halting-place, Cháhtru, over 11,000 feet above the sea, on the left bank of the Chandra, and one stage above Khoksar, with which it is connected by a rough path along the left bank of the river. From Cháhtru onwards the path is

Chapter IV, D.
—
Prices, Weights and Measures, and Communications.
Communications.

only occasionally repaired, and is almost non-existent in places. It ascends the left bank of the Chandra, and there are halting places at Puti Runi and at Karcha, 12,500 feet above the sea. The marches should be done early in the morning if possible, for several large unbridged torrents, tributaries of the Chandra, have to be crossed, which become swollen by the melting snow as the day advances and the sun gets higher, and are at times unfordable. Between Puti Runi and Karcha the path crosses the moraine of the Shigri glacier, a great mass of boulders and ice two miles in breadth. From Karcha the path ascends, crosses the watershed between the Chandra and the Spiti river by the Kunzam Pass, 15,000 feet, and descends on the other side to Losar, 13,391 feet, the first village in the Spiti valley.

Route to Spiti viâ *the Bára Lácha Pass.*

From Karcha another path continues the ascent of the left bank of the Chandra up to its source on the Bára Lácha Pass; it is used by Tibetan traders and Spiti people as an alternative means of access from Spiti to Láhul, being a shorter way to the trade mart at Patseo, though even rougher than the path just described. The first halting place above Karcha is at the lake mentioned in Chapter I, the Chandra Tal, and is a longish stage from Losar over the Kunzam Pass. Above Chandra Tal there are halting places at Dokpo Yokma* and Dokpo Gongma, large torrents flowing into the Chandra, difficult to ford, but which may sometimes be crossed by snow bridges. Dokpo Gongma is about 13 miles from Zing-zing-bár, the path ascending the Bára Lácha Pass and there joining the main trade route. Supplies for this route must be taken all the way from Kyelang on the one side or from Losar on the other.

From Láhul to Zanskár.

A path from Darcha on the main trade route ascends the Rangyo valley (generally called the Jaskar stream, a tributary of Bhága on its right bank), and crosses the Shinkál Pass, 17,000 feet, into the Zanskár (or Jaskar) province of Ladák. In May, when the direct route over the Bára Lácha is closed, travellers to Leh often go over the Shinkál; the crest of the latter, though higher, is very much narrower, and a push across the high ground can be made in a single march.

Bridges.

All the wooden bridges in Láhul have been mentioned above; they exist only on the main trade route, and are of the *sángha* pattern described in Part II. Elsewhere owing to the scarcity of timber of any length of beam the rivers are crossed by means of suspension bridges of from 50 to 150 feet span, made of thick ropes of twisted birch twigs. Three ropes from the roadway, and two hand-rail ropes hang above, one on either side, and are attached to the roadway by small side ropes, fastened at intervals of a foot or two. The best of these bridges are passable for sheep and goats, and without danger if the sides are wattled in with wicker work, and slabs of stone,

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Bridges.

placed on the roadway. In a high wind many of them are dangerous to cross, even to a native of the country. They are called *tsazam* in Tibetan, and *jhúla* or *áwa* in Hindí. The proper *jhúla* is a different kind of bridge, which is not used in Láhul. It consists of a seat in a loop hanging from a wooden saddle, which rides on a cable of thick grass rope, and is pulled across by a gay line. *Ghararú* is another name for this kind of bridge, which you use in crossing the Sutlej, the U'l and other rivers.

CHAPTER V.

ADMINISTRATION.

SECTION A.—GENERAL.

Chapter V, B.

Land and Land Revenue.

General Administration.

The powers of the Wazir of Láhul who administers the affairs of the *wazíri* subject to the control of the Assistant Commissioner of Kúlu have been described in Part II, Chapter V. In addition to exercising the powers of an Honorary Magistrate and Civil Judge he collects the land revenue and grazing fees, and forwards to Kúlu in October of each year the amount due to Government. All police functions also fall to be discharged by him and his staff, for no constables are stationed in Láhul. He has also to make arrangements to provide carriage and supplies for officers travelling in the *wazíri*. His emoluments have been detailed in Chapter III, Section C.

There are no excise arrangements, as the local hill beer and whisky are exempt from taxation. The only Government school, that at Kyelang, has been referred to in Chapter III, B. There is no dispensary except that of the Moravian missionaries. Mails are exchanged twice a week in the summer between the Kyelang and Kúlu post offices: in the winter no communication is possible. The telegraph line does not extend beyond Kúlu.

The forests are under the charge of the Kúlu Forest Officer.

SECTION B.—LAND AND LAND REVENUE.

Nature of rent or land-tax under the Rájás in Láhul.

The whole of Láhul appears to have been at one time portioned out among a few petty barons or *thákurs*, who were the lords of whom the villagers held their holdings. Four of these baronial families have survived up to the present day, two in full and two in partial possession of their estates; the rest are said to have been gradually extirpated by the Rájás of Kúlu. Under the Rájás the *thákurs* were allowed to exist supreme in their own estates, but paid a heavy annual tribute or *nazrána* for them in the shape of a certain number of ponies, pieces of cloth, &c. In the rest of the country, *i.e.*, the *khálsa* or royal *kothís*, the Rája took the place of the extinct *thákurs* and managed them through an official with the rank of a *wazír*. The *thákurs*, with a following of their tenants, and one man

Chapter V, B.

Land and Land Revenue.

Nature of rent or land-tax under the Rájás in Láhul.

for each holding in the royal *kothís*, were compelled to attend the Rája at his capital, Sultánpur, for the six winter months of the year, and do any service, menial or military, which might be committed to them. This was the origin of the present annual emigration of a very large part of the Láhul population to their winter quarters in Akhára, a suburb of Sultánpur. The *tal* or land-revenue of Láhul was taken in fixed items of cash, grain and cloth, levied at equal rates on all the *jeolás* in each *kothi*. This was the rule, but sometimes some small difference of rate prevailed between different villages with regard to difference of soil or water-supply. Another item of revenue was the *chatrú* or colts; a filly belonged to the owner of the mare, but all colts born in Láhul went to the Rája in *khálsa*, and to the *thákur* in *jágír kothís*.

Sikh revenue administration, and arrangements made at Summary and Regular Settlements (Láhul).

When the Sikhs ousted the Rája of Kúlu, they collected the cash and grain from the *khálsa kothís*, and the *nazránas* from the *thákurs* as before; but on the pretence that they did not demand any service of either *thákur* or landholder, they imposed an additional cess, under the name of *betangna* of rupees six per *jeola* on every holding, whether in the *khálsa* or the *jagír kothís*. When three years later we took over the country from the Sikhs, we found it nominally assessed at Rs. 5,000, which included grazing dues on foreign sheep and fines, besides land-revenue, excluding the revenue of *jágír kothís*. This was reduced to Rs. 4,200 at once, next year to Rs. 3,200, and at Regular Settlement to Rs. 2,150, of which Rs. 240 were tribute payable by the *thákurs*, and Rs. 1,910 regular land-revenue. When, however, this last sum came to be distributed by the people themselves over the *jeolás* of the *khálsa kothís*, it proved to be in excess of the old fixed cash assessment, and the landholders were not apparently informed that the old grain assessment, and other items were abolished. They, therefore, argued among themselves that the excess must be considered as part of the Sikh *betangna*, and distributed it equally on all *jeolás*, whether in *jágír* or *khálsa kothís*. In this way on account of this excess, a sum of Rs. 150 out of Rs. 1,910 was made payable by *thákurs*, who raised the money and something to spare, by imposing a new cess on the *jeolás* in their *jágírs*. The *khálsa jeolás* paid each their old cash assessment, *plus* a rateable share of the rest of the excess. No notice was taken in practice of the *khewat* or rent-roll, which had been made out by the Tahsíldár of Kúlu under Mr. Barnes' orders. All old cesses were lawfully enough collected, as before, in *jágír kothís*, and in *khálsa* ones the *negi*, without authority, maintained most of them as perquisites of his office. Mr. Barnes had appointed one *negi* for the whole of Láhul (in place of the *wázírs* of the Rájás) and one lambardár for each *kothí*. The *pachotra*, or fee ordinarily assigned to lambardárs, was divided between them and the *negi*. The first *negi* was a Brahman of Patan. It is

Chapter V, B.

Land and Land Revenue.

Sikh revenue administration, and arrangements made at Summary and Regular Settlements (Láhul).

not surprising that the *khewat* was not accepted by the Láhulís, for it was in fact in every way a very inaccurate document, besides being in a form not easily to be understood by them. Mr. Barnes was never able to visit Láhul himself: two or three hill Patwárís, under no supervision, were sent over the passes, and brought back to the Tahsíldár what purported to be appraisements of the arable lands held by the several landholders of each *kothi*. From them the *khewat* was made out at Sultánpur. The old cesses were maintained at first even in *khálsa kothís*. About the time when the orignal *negi* was dismissed and Thákur Tára Chand appointed in his stead, the grain dues ceased to be collected; but the *chatru* or colts, and the *dhárkar* or *rig-gi-tal* (that is the rents of sheep-runs paid by Gaddís), still continued to go into the *negís* pocket. In 1862 Mr. Lyall brought the fact to the notice of the Government. In the end the rents of the sheep-runs were formally granted for life to Tára Chand in recognition of his service. With regard to the colts no decided orders were given: but about 1868, when the Government directed the *negi* of Láhul to discontinue a certain tribute which the Láhulís had been in the custom of paying through him to the representative of the Mahárája of Jammu in Ladák, Tára Chand, of his own accord, remitted taking the colts in *khálsa kothís*, on the ground that he had only taken them hitherto as a set-off against the expenses of the tribute in question.

First Revision of Settlement (1871).

At Revision of Settlement in 1871 the sum of Rs. 150, which had erroneously been made payable by the *jágír kothís*, was re-distributed over the *khálsa kothís*. It was also found necessary at revision to make a general re-distribution of the land revenue owing to alterations in holdings, but no increase or reduction was made in the amount of the *khálsa* land revenue. At Regular Settlement the actual revenue fixed, including the assessment of the *jágírs* and all assignments, amounted to Rs. 3,624. The revenue of the *jágírs* is collected by the *jágirdárs* partly in cash and partly in kind, and the value of the payments in kind is included in this sum. Land brought under cultivation subsequent to the Regular Settlement was in the *jágír kothís* assessed as it was broken up, and the revenue was collected by the *jágírdárs*. In the *khálsa kothís* such land was also assessed as it was brought under cultivation, but the revenue went to the common fund of the *kothi* instead of to Government, as it was considered that the assessment made at the Regular Settlement was fixed for the term of settlement. This was noted in the administration paper prepared at revision. The area brought under cultivation between Regular Settlement and Revision was 83 acres in cultivated land and 94 acres in hay-fields, and, owing to the enhancement of revenue of the revenue of the *jágír kothís* on this account, the actual revenue of the *wázírí* after Revision was Rs. 2,744, an increase of Rs. 120.

Chapter V, B.

Land and Land Revenue.

Second Revision of Settlement (1891).

On account of the further breaking up of the waste subsequent to 1871 and owing to the assessment of such of the new cultivation as lies within the *jágír kothís* the revenue of the *wazíri* stood at Rs. 3,886, when re-assessment operations were begun in 1890. The produce of the area cultivated in that year amounted according to the prices and rates of yield given in the last Chapter to Rs. 33,451 in value, of which the Government share at 22 per cent., as representing half the net assets of the proprietor, would be Rs. 7,359. The estimate of the Government share at 22 per cent. was made on the same data as in Kúlu Proper.

The half-net asset estimate distributed over the cultivated area would have given a uniform rate of Rs. 2-8-0 per acre, or considerably higher than the existing rate in the *jágír kothís*, and twice as high as the then rate in the *khálsa kothís*. But it was not the policy of Government to take a heavy increase "both for political reasons, and also with regard to the isolation of the country, the circumstances of the people, and the burdens of road-making and furnishing supplies and carriage imposed of them." The standard rate assumed for assessment purposes was therefore Rs. 1-12-0 only, though this was freely departed from by the Settlement Officer, being exceeded in the comparatively low-lying and fertile villages, but not reached in the higher and colder hamlets. The application of the standard rate would have given a revenue of Rs. 5,152: the revenue actually fixed was Rs. 4,916.

Excluding the three *jágír kothís* the area of the cultivation of Láhul is 1,966 acres, of which the new assessment is Rs. 3,024, an increase of 22¼ per cent. on Rs. 2,473, the previous revenue of the *khálsa kothís*, including assignments, and giving an incidence of Rs. 1-8-7 per acre.

New cultivation continues as formerly to pay revenue to the *jágírdárs* in *jágír kothís*, and to the *kothi* common fund in *khálsa kothís*. In the *jágír kothís* no alteration was made in the assessment of the revenue-paying land which was already sufficiently high. The *jágírdárs* readily acquiesced in this arrangement, and probably were glad that no reduction was proposed. Lands within the *jágírs*, which are the private property of the *jágírdárs*, and which are either cultivated by them or assigned by them as service grants to their ploughmen or retainers, bore no revenue on the papers, and a nominal assessment was put on these lands at the rates at which other land in the same villages with them is assessed. The object of this was to show the true value of the *jágírs*, and to ensure that the proper amount due on account of cesses is realized from the *jágírdár*. It was not considered necessary to submit proposals for the commutation into cash of the payment in kind realized by the *jágírdárs* who are the superior proprietors of their *jágírs*. Payment in kind is as convenient to the proprietors as to the

Chapter V, B.
Land and Land Revenue.
Second Revision of Settlement (1891).

jágírdárs, for it is not always possible for the former to convert their grain and *ghi* into cash. Moreover, the *jágírdárs* are always willing to consent to commutation when the inferior proprietor is desirous of it, and the rates at which the commutation is made are uniform, well understood and fair.

The cesses levied in Lábul in addition to the land revenue are:

	Per cent. Rs. A. P.
Lambardars' fees	5 0 0
Patwár Cess	3 2 0
Local Rate	9 8 6

CHAPTER VI.

TOWNS.

Chapter VI.

Principal places in Láhul.

The principal villages of Láhul are Kyelang-Kardang and Kolong. Kyelang is situated on the main trade route between the Rotang and Bára Lácha Passes, on the right bank of the River Bhága about four miles above its junction with the Chandra. Here a post office is maintained during the summer months, and a Moravian Mission has been for some years established. The Mission-house is a substantial residence, a lower apartment in which is used as a chapel.

Kardang lies on the left bank of the Bhága almost immediately opposite Kyelang, and is spoken of by Captain Harcourt as at once the largest and most striking village in the valley. The houses are better built than in other villages. Kolong, which is the residence of Thákur Hari Chand, is also situated in the Bhága Valley, on the right bank about ten miles above Kyelang.

APPENDICES.

Appendix I.

List of Kothís and Villages in Láhul.

Name of Kothi.	Name of Village.	Area in Acres.	Jama.	Remarks.
			Rs.	
KHOKSAR.	Yári Khoksar	7	5	
	Khoksar	18	10	
	Damphuk	13	15	
	Teling	23	15	
	Laling	4	4	
	Kharehut Kongma	2	2	
	Kharehut Yughma or Kharchut Yongma,	4	4	
	Bogche	5	5	
	Jamialing or Turmurti	3	3	
	Rangcho or Ranch	3	2	
	Sarkhang	5	4	
	Total Kothi Khoksar	87	69	
RANGLOI.	Chhokra	4	6	
	Kebak	8	8	
	Shurtang	12	20	
	Kathal	8	8	
	Labrang Gonpa	6	8	
	Ratil	5	5	
	Jagdang	14	30	
	Khowáling	9	18	
	Shashin	19	31	
	Gonpa Thang	8	17	
	Ropsang	32	36	
	Jungling or Gyungling	6	11	
	Khangsar	1	2	
	Total Kothi Rangloi	132	200	
GONDLA.	Shuling	12	20	
	Khurpani	4	5	
	Ráling	6	14	
	Murti	6	13	
	Jagle	15	13	
	Shugo	7	13	
	Kyangche	3	4	
	Khangsar	38	64	
	Sakar	8	8	
	Khinang	20	26	
	Purad	17	25	

APPENDIX I—*continued.*

Name of Kothi.	Name of Village.	Area in acres.	Jama.	REMARKS.
GONHDLA—*concld.*			Rs.	
	Tiling	17	19	
	Phuktal	12	23	
	Gondhla	44	83	
	Thorang	26	28	
	Dalang	14	14	
	Total Kothi Gondhla	249	372	
GHUSHAL.	Muling	45	80	
	Bargul	24	50	
	Shipting	17	30	
	Ghushal	122	235	
	Tupchiling	8	14	
	Total Kothi Ghushal	216	409	
KARDANG.	Gowazang	21	21	
	Kárdang	56	70	
	Total Kothi Kárdang	77	91	
BARBOG.	Barbog	12	12	
	Pasparak	12	12	
	Lapchang	32	40	
	Chheling	19	20	
	Yála Pyáso	5	5	
	Thola Pyáso	14	18	
	Jholing	4	4	
	Piukar	39	60	
	Chharji	5	4	
	Total Kothi Barbog	142	175	
KALUNG.	Kalang	56	99	
	Tino	35	119	
	Kyelat	12	23	
	Khangsar	83	141	
	Me	20	33	
	Gyemur Gonpa	10	17	
	Gyemur	7	15	
	Bok	23	25	
	Jespa	30	70	
	Tingal	3	5	
	Dárcha	10	20	
	Ling Kyum	5	19	

APPENDIX I—*continued*.

Name of Kothi.	Name of Village.	Area in acres.	Jama.	Remarks.
			Rs.	
KALUNG—*concld.*	Baryo	3	5	
	Rangyo	7	12	
	Ravik	13	49	
	Chhikabe	5	26	
	Mangsing	4	5	
	Dárcha or Dangma	21	37	
	Yoche	16	40	
	Total Kothi Kolang	363	760	
GUMRANG.	Beling	48	137	
	Kyelang	118	280	
	Guskyar	11	19	
	Bokar	5	6	
	Grimes	11	10	
	Gumrang	53	45	
	Yurnato	22	54	
	Gumling	12	21	
	Mangwan	4	13	
	Kyor	18	22	
	Sitingri	14	33	
	Bar	2	1	
	Yayul	1	2	
	Dalbud	1	2	
	Kowáring	46	115	
	Total Kothi Gumrang	366	760	
TANDI.	Tandi	33	65	
	Lesumnang	15	27	
	Bhasumnang	12	24	
	Bogta	2	2	
	Tila	1	3	
	Phungkyár	3	6	
	Prandas	5	14	
	Garang	5	8	
	Nupemarang	5	8	
	Dipemarang	7	13	
	Málang	24	40	
	Karojing	12	18	
	Tholong	70	110	
	Total Kothi Tándi	194	338	
WARPA.	Bhágárang	5	9	
	Waring	5	19	
	Marbal	35	55	
	Wari	20	40	
	Dangar	4	8	

APPENDIX I—*continued.*

Name of Kothi.	Name of Village.	Area in acres.	Jama.	Remarks.
			Rs.	
WARPÁ.	Yang Tozing	6	8	
	Tozing	13	20	
	Rangbe	28	50	
	Lot	47	80	
	Karing	8	16	
	Tokaring	2	3	
	Munchhling	3	4	
	Lapshak	19	28	
	Yang Rang	19	20	
	Chhagh Murti	2	3	
	Total Kothi Warpa	216	353	
RÁNIKÁ.	Roring	13	25	
	Meling	17	32	
	Telangbe	21	25	
	Rowáling	18	25	
	Dohass	20	35	
	Kirkircha	6	11	
	Melbak	1	2	
	Kárák	5	9	
	Thapák	10	14	
	Yang Kyirting	9	16	
	Kyirting	29	51	
	Total Kothi Ráuiká	149	245	
SHANSHA.	Shánsha or Sainsa	103	160	
	Gorma	65	100	
	Rapring	19	41	
	Kothi	9	14	
	Lindur	26	56	
	Total Kothi Shánsha	222	371	
JÁLMA.	Phure	19	45	
	Jálma	58	100	
	Othang	35	40	
	Yang Thang	23	20	
	Tibok	4	4	
	Lomcha	7	7	
	Taljon	12	16	
	Beling	2	5	
	Jure or Yombe	31	50	
	Galing	8	14	
	Khruthi	2	3	
	Bháchawar	5	7	
	Lechewar	4	7	
	Behári	6	6	

APPENDIX I—*concluded.*

Name of Kothi.	Name of Village.	Area in acres.	Jama.	REMARKS.
			Rs.	
JALMA—*concld.*	Shewar	7	10	
	Shiling	18	12	
	Bhanbarang	9	12	
	Le Baring	12	16	
	Delda	5	6	
	Kowang	3	7	
	Chambak	8	14	
	Lingcha	8	10	
	Múrúng	17	25	
	Dandak	5	7	
	Kamri	13	20	
	Thirof	7	7	
	Chokhang	22	18	
	Chhogzing	3	4	
	Gowar	8	6	
	Nengahr	8	8	
	Nalde	35	50	
	Jasrath	16	20	
	Total Kothi Jalma	421	576	
JOBRANG.	Jobrang	48	96	
	Rape	22	40	
	Ghambári	3	3	
	Barnam Gonpa	3	3	
	Rashal	26	45	
	Lingar	8	10	
	Total Kothi Jobrang	110	197	
	GRAND TOTAL TALUKA LAHUL	2,944	4,916	

APPENDIX II.

The 14th July 1897.

No. 375.—Notification.—

RULES.

The following rules apply to the areas in the Láhul *wazíri* of the Kúlu Sub-Division of the Kángra district declared Protected Forests under Chapter IV, of Act VII of 1878, Indian Forest Act, by Notifications Nos. 154 and 155, dated 24th March 1897, and are issued under Section 31 of that Act with the sanction of the Governor-General in Council.

2. Except where the contrary is stated, the rules apply both to the demarcated and to the undemarcated forests.

3. In these rules unless there is something repugnant in the subject or context—

"Record of rights" means the record prepared in accordance with Section 28 of the Indian Forest Act.

"Bartandár" means a person to whom a right over land or trees belonging *to* another has been admitted in the record of rights of any forest.

"Tree" and "timber" have the same meaning as in the Indian Forest Act.

"Cattle" includes horses, mares, geldings, ponies, colts, fillies, mules, asses, rams, ewes, sheep, lambs, goats, kids, yáks, and hybrid yáks, but does not include elephants, camels, buffaloes, and pigs.

4. The grazing of buffaloes is prohibited except with the permit of the Forest Officer.

5. (1). The grazing of cattle in demarcated forests is prohibited except by *bartandárs* in the exercise of rights admitted in the record of rights.

(2). Except as provided in Rules 6 and 13 no person other than proprietors of cultivated land in Láhul and their agricultural tenants shall graze cattle in the undemarcated forests.

(3). No such proprietors or tenants shall graze in any undemarcated forest any cattle except cattle kept by them for their own domestic and agricultural (not including pastoral) purposes.

(4). Nothing in this rule shall prevent such *bartandárs*, proprietors and tenants from grazing ponies, mules, asses, sheep and goats, though these animals are kept for purposes of transport trade; but this license may at any time be withdrawn by the Government.

(5). Nothing in this rule shall operate to impose any restrictions on rights belonging to the owners of the soil of the protected forests as such.

6. Nothing in the last preceding rule shall prevent Gaddi, Kúlu and other shepherds from grazing sheep and goats in the runs recorded in their names in the revenue record of rights on payment of the dues fixed from time to time in this behalf.

7. The lopping, cutting, barking, ringing and removal of timber and trees in demarcated forests are forbidden except by *bartandárs* in the exercise of a recorded right, and subject to the provisions of these rules.

8. (1). Except as provided in Rule 13, no person other than proprietors of cultivated land in Láhul and their agricultural tenants shall lop, cut, bark, ring or remove timber and trees in any undemarcated forest.

(2). No such proprietor or tenant shall lop, cut, bark, ring or remove any timber or trees in an undemarcated forest except for his own domestic or agricultural (not including pastoral) purposes, nor shall he do so for any such purpose unless it falls under one of the headings in paragraph 6 of the record of rights and general conditions for the Láhul forests.

9. (1). Green *kail, devidiár* and birch may not be cut, lopped, barked or removed without the permit of the Wazír of Láhul.

(2). Dry standing *kail* and *devidiár* may not be cut, lopped, barked or removed without the permit of the Wazír of Láhul.

(3). With the permit of the Wazír of Láhul, *devidiár*, and, in places where *devidiár* is not available, *kail* may be lopped to one-third of its height for the preparation of charcoal.

(4). In cases where revenue has been assessed on the right to timber under the land revenue assessment no permit shall be granted until such revenue has been paid.

(5). Trees granted by the Wazír of Láhul may not be cut or removed until marked by a forest official.

10. No permit is necessary for doing any of the acts next hereinafter mentioned, but nothing in this rule shall confer upon any person any right not recorded in the record of rights as enjoyed by him. The acts referred to are as follows:

(1) The cutting and removal of—

(*a*) stumps of any kind;

(*b*) fallen timber of any kind;

(*c*) dry standing birch;

(*d*) any trees (including brushwood) other than *devidiár*, *kail* and birch.

(2) The cutting and removal of small branches of green *devidiár* suitable for incense.

(3) The cutting and removal of branches of green *devidiár* suitable for the *sháma* of the plough.

(4) The cutting and removal of small branches of green birch suitable for brushes for household purposes.

11. No timber or trees acquired under these rules or by *bartandárs* in the exercise of rights may be sold or bartered or applied to any but the purpose for which it or they were acquired, provided that nothing in this rule shall prevent the sale of fruits, flowers, medicinal roots, leaves, firewood, torches and charcoal.

12. (1). No land in the demarcated forests may be broken up or cleared for cultivation or for any other purpose.

(2). No land in the undemarcated forests may be broken up or cleared for cultivation or for any other purpose without the permit of the Wazír of Láhul.

13. Non-agricultural residents and travellers and traders passing through Láhul may, if the *bartandárs* and owners of the soil do not object, graze their own cattle and collect dry fallen wood in the undemarcated forests of the *kothi* in which they reside, or through which they are passing, but these licenses may be exercised only for their own domestic requirements, and in the case of travellers and traders, while *boná fide* travelling in Láhul, and in case of abuse may be withdrawn by Government.

PART IV.—SPITI.

CHAPTER I.—THE DISTRICT.

Chapter I.

The District.

General description.

Spiti lies between north latitude 31° 42′ and 32° 58′, and east longitude 77° 21′ and 78° 35′; its area is 2,155 square miles, and its population 3,548 souls, or 1·6 per square mile.

It may be well to note that although the name of the *wazíri* is spelt in the vernacular as in English, the initial S is elided, and the word is pronounced Piti.

Spiti is completely hemmed in by lofty mountain ranges of an average elevation of 18,000 feet or more above the sea, which divide it from *wazíri* Inner Saráj of the Plách tahsíl and from *wazírís* Rupi and Láhul of the Kúlu tahsíl on the west, from Rámpur-Basháhr State on the south, from Great Tibet on the east and from Ladák on the north. It consists of the upper valley of the Spiti river which, rising from the Western Himalaya at an elevation of about 16,000 feet and at a point not far distant from the source of the Chenáb, pursues a south-easterly course, leaving the *wazíri* by a gorge cut through the mountain range to the east, and thereafter flowing through Rámpur-Basháhr State to join the Sutlej. The bed of the river at the point where it escapes from Spiti, the lowest part of the *wazíri*, is about 11,000 feet above the sea. The northern slopes of the range which forms the watershed of the Spiti river to the north are also considered as included in the *wazíri*, forming a strip of uninhabited alpine waste extending from the boundary of Tibet on the east to the Lingti plain a similar strip of territory attached to *wazíri* Láhul on the west; the Serchhu stream, whose waters ultimately find their way to the Indus, being generally regarded as the boundary between Spiti and Láhul in this direction.

The mountains of Spiti are more lofty than those of Láhul. In the northern range is one peak of 23,064 feet, and many along the whole line are considerably over 20,000 feet. Of the Western Himalaya, two peaks exceed 21,000 feet, and in the southern range the Mánirang is 21,646 feet in height. From the main ranges transverse lines of mountains project far into the valley on either side leaving in many cases only a narrow interval through which passes the Spiti river. Even these minor ranges contain peaks, the height of which in many instances exceeds 17,000 feet.

Chapter I.

The District.

General description.

The mountain ranges which surround the *wazíri* not only render it difficult of access, but also exclude from it effectually the Indian monsoon. When the force of the monsoon is very great, clouds are driven into Spiti, and some heavy showers fall, but the rainfall is insufficient to have any effect on the production of crops or even of grass. Cultivation is therefore possible only with the help of irrigation. The snow-fall in winter is very severe, confining the people to their houses and leaving large deposits on the mountain tops. The torrents, which swell the Spiti river fed from these deposits and from glaciers, bring down large volumes of water.

The soil is composed of lime and sandstone. It is evident that a river very easily cuts itself a deep channel in this formation, which is only hard so long as it keeps dry; and as very little rain falls, and the snow melts gently, the banks of the cutting remain very perpendicular. Curious examples of this quality of the soil are seen in many places, where the ground has melted away round certain points protected by slabs of slate or shale, leaving the slab high in the air supported by fantastic pillars or arches of the softer formation. One bad result of this peculiarity is that though water for irrigation is the great want in Spiti, yet the river itself and its tributaries, fed from immense glaciers, and at their fullest in the hottest weather, supply none; their beds are too deep, and their sides are too steep and friable, so that the *zamíndár's* only resource is in the water of small streamlets which flow from small ravines in the face of the mountains which shut in the main valley. Some of these dry up altogether, and others run very low towards the end of the summer.

The main valley looks as if it had consisted originally of a level plain from a mile to two miles wide, but the greater part of this plain has been carried away by the river which now runs in rapid shallow streams scattered over a very broad bed shut in by steep cliffs; the remains of the plain form plateaux above the cliffs, and it is on these plateaux that the villages stand. From the plateaux the mountains rise up in long steep smooth slopes of *débris*, till near the top, rocks rise out of the slope in the shape of walls or jagged ridges, and end the view. The plateaux and slopes of *débris* look brown and bare; and the rocks are of all colours, shades of red and yellow predominating.

The larger tributaries of the Spiti flow through valleys much resembling that of the main river, but towards their junctions with it have to force their way in deep narrow chasms through the rocky walls that rise on either side of the main valley. The main tributaries are the Pín on the right bank and the Sampa, Shila and Lingti on the left. The Pín which rises in the south-west corner of the *wazíri* and drains fully one-quarter of ts total area is almost equal to the Spiti river in

Chapter I.

The District.

General description.

volume at their point of junction; the gorge or chasm through which it flows immediately above the junction is several miles in length, but above the gorge the valley is large and open, and contains a number of villages. The valleys of the other tributaries contain only a few hamlets each.

The water of the rivers, heavily charged with silt, is turbid and yellow in appearance. The flow is seldom deep, being distributed over broad courses, and often broken up into independent channels. The current, however, is sufficiently rapid to render fording, where not quite impossible, a matter of difficulty and danger; and when the streams are full, the ominous sound may be heard of rolling boulders knocking one against the other.

Vegetation.

Owing to the very great elevation of the Spiti Valley and the slight rainfall, vegetation of all kinds is very scanty. Throughout nearly the whole of the upper half of the valley not a tree is to be seen; the dwarf willows, which here and there grow wild on the river bank, are mere bushes. From Ki village, which is situated about half way down the valley at an elevation of 12,500 feet, downwards, two or three willows and poplars have been planted in each village to supply a very limited quantity of fuel and fodder. Lower down a stunted pencil cedar may be seen occasionally on the mountain side. It is only in the three lowest villages—Po, Tabo and Lari, elevation 11,500 feet and under—that willows and poplars thrive. In these hamlets the trees are fairly numerous, and the proprietors make some money by selling the timber to the less fortunate inhabitants of the higher villages. A beam sells for Re. 1 to Rs. 2. The more substantial portions of the woodwork of all the houses in Spiti have been derived from pencil cedar felled on the right bank of the Spiti River near its point of exit from the *waziri*, but the number of trees there is limited.

Fodder.

Good grass grows only in a few hollows where snow has lain long and saturated the ground with moisture, or where for other reasons the soil is swampy. Irrigated land is too valuable for any of it to be systematically devoted to hay cultivation, but the banks of the water channels and the slopes between fields are richly clad with grasses and nutritious fodder plants, which along with all the field weeds are eagerly collected and made into hay. The fodder plants are generally wild, but one called *buk-sup*, a sort of wild lucerne, is said to have been introduced from Ladák. The hay obtained from these sources forms but a small portion of the fodder required. The whole of such of the sparse vegetation of the hill side as is fit for cattle food is collected and carried in from great distances laden on *yáks* and ponies, to be added to the *tsik-pen* or hay stack on the flat house-top. A large number of plants are utilized for this purpose, but the best are the wild pea (*tsiri*) and the thistle (*tulse*). The plants grow so thinly that from

Chapter I.
The District.

a little distance the plain or hill side from which they are obtained appears quite bare; but the supply of fodder obtained is sufficient to support a large number of animals, although the hill sides are freely grazed over throughout the summer.

Fuel.

Fuel is as scarce as fodder. The best firewood obtainable is yielded by the dwarf willow, and the supply is eked out with Tibetan furze (*dama*) and such other plants as are too woody to be made into hay. The fuel is stored in all the spare corners in the house, but the main supply is kept like the hay stack in a large pile (called *shing-pen*) on the top of the house.

"The Pín Valley is more absolutely bare of tree or bush than any other part of Spiti, but there is more grass than in the main valley, which is probably due to a greater rainfall. In spite of the utter want of verdure, there is a great deal of beauty in the scenery; the hills near at hand have very quaint and picturesque outlines, and their scarped sides show a strange variety of strata, each with a different tint of colour; above them a glimpse is caught of some snowy peak standing back against a very blue sky; in front are the bold sweeps of the river and the cliffs, supporting the plateaux, upon which, at long distances, the white houses and green fields of the villages are conspicuous. All this, seen through an excessively clear and pure atmosphere, makes as pretty a picture as is possible in the absence of verdure and blue water. The only blue water in Spiti is contained in one or two lakes, to see which requires a long climb out of the valley; there is a small one above Dankar, and another of considerable size at the foot of the Mánirang Pass."*

Climate of Spiti.

The seasons in Spiti correspond generally with those of Láhul; though the spring is somewhat later, and the winter of longer duration. The mean elevation of the villages is considerably higher than in Láhul, averaging 12,000 feet or over, and rising as high as 14,000. Snow begins to fall in December, and remains on the ground until the end of April, but seldom exceeds a depth of 2½ feet, which is less than in Láhul. The cold during the winter is very severe, and is aggravated by violent and piercing winds. Slight showers of rain fall in July and August, though the district is beyond the regular influence of the monsoon; severe frosts set in before the close of September, in which month Mr. Lyall records that a stream of water he had observed at night running down a slope from a broken canal, was turned into solid ice by the morning. "The climate," he adds, "is a remarkably healthy one; excepting a few simple complaints, such as colic or rheumatism; sickness appears to be almost unknown." He saw in his sojourn in the valley no cases of goitre or critinism, and remarks that "the muscular development of both men and women looks large and hard compared with that of the people on the south side of the

* Lyall's Settlement Report

Chapter I.

The District.

Climate of Spiti.

Himaláyas." In the summer the sun is very powerful in this treeless and shadeless tract, and the temperature in the sun's rays at midday is very high. The mean temperature of the Upper Spiti Valley is given in Messrs. Schlagintweit's tables as follows :

January	17°
April	38°
July	60°
Autumn	39°
Year	39·4°

Minerals, fauna and flora.

Spiti has no mineral wealth, and in fauna is even poorer than Láhul; ibex and burrel are to be found, but keep generally to the high mountain slopes remote from the villages. The nature of the flora has been roughly described above.

CHAPTER II.

HISTORY.

Chapter II.

History.

History of Spiti.

Spiti is properly a Tibetan country, and had originally no connection with India, but was included in the empire of Ladák of Great Tibet. According to General Cunningham on the break up of this empire in the tenth century many of the outlying districts were formed into independent kingdoms, and in this way a chief of the name of Palgyi Gon formed the kingdom of Ladák, of which Láhul and Spiti were southernmost provinces. From this time down to the conquest and re-consolidation of the kingdom in A.D. 1580 or 1600, by Thse-wang Námgyál (ancestor of the last dynasty of kings or *giálpos* of Ladák), nothing is known of Ladák history.

After the first formation of the kingdom of Ladák Spiti appears to have now and again been separated from it for a time, and attached to some other short-lived Tibetan principality, or to the country governed from Lhása itself. It was perhaps independent for a time, as it is mentioned in the records procured from the *lámás* by General Cunningham as conquered by Singhi Námgyál, King of Ladák, in about A.D. 1630, and, allotted by him, with Zanskar, to his third son, Tenchog, in about A.D. 1660. Soon after, it was incorporated in the Guge principality, which lay to the east, in what is now Chinese Tibet, and was not restored to Ladák till about A.D. 1720, when the King of Ladák, at the conclusion of a war with Guge and Lhása, married the daughter of the Lhása commander, and took Spiti as her dowry. After this Spiti remained a province of Ladák, but from its remote and inaccessible situation the country was always left very much to govern itself. An official was sent from Leh as *garpáon* or governor, but he generally disappeared after visits paid at harvest time, and left the real administration to be carried on by the *wazír* and other hereditary officers of Spiti, who again were completely controlled by the parliament of *gatpos* or *lambardárs* of villages and *tappás*. This is the state of affairs described in Moorcroft's and Gerard's Travels as existing nearly seventy years ago, and, with the exception of the absence of the *garpáon*, affairs are managed in much the same way at the present day. Spiti was always liable to be worried by forays. Gerard mentions that in A.D. 1776, or thereabouts, the Basáharís held the fort of Dankar for two years; and in Moorcroft's Travels Mr. Trebeck gives an account of a foray which had been made just before his visit by a large body of armed men from Kúlu. The Spiti people were not a warlike race, and

Chapter II.

History.

History of Spiti.

paid a small tribute to all the surrounding States by way of black-mail to escape being plundered. After the Sikhs had annexed Kúlu in 1841, they sent up a force to plunder Spiti. The Spiti men, according to their usual tactics, retreated into the high uplands, leaving their houses in the valley and the monasteries to be plundered and burnt. A few straggling plunderers from the Sikh force who ventured up too high were surprised and killed, and a few men were wounded on either side in skirmishes. The Sikhs retired when they had got all the plunder they could get, and did not attempt to annex the country to Kúlu or separate it from Ladák. That was not done till A. D. 1846, when on the cession of the trans-Sutlej States after the first Sikh war, the British Government, with the object of securing a road to the wool districts of Cháng Tháng,* added Spiti to Kúlu, and gave the Jammu Mahárája other territory in exchange. In the autumn of the same year General (then Captain) Cunningham and Mr. Vans-Agnew fixed the boundary between Spiti and Ladák and Chinese Tibet. For the first three years the collection of revenue was farmed to Mansukh Dás, *wazír* of the Rája Basáhir. In the autumn of 1849, Major Hay, Assistant Commissioner of Kúlu, went to Spiti and took over charge. He spent the best part of the winter there, and submitted a valuable report, which was printed by order of Government: in it and in a tour in Spiti, published by Mr. Egerton, Deputy Commissioner of Kángra in 1864, a very full description of the country will be found.

* The 'great northern plain' of Tibet.

CHAPTER III.

THE PEOPLE.

SECTION A—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of cultivation.

The population of Spiti, 3,548 according to the census of 1891, shows a density of only 1·6 per square mile of total area, but of 1,775 souls per square mile of cultivation. The latter figure is probably exaggerated because the cultivated area of the *wazíri* has never yet been measured, and mere appraisements of area are nearly always under-estimates. Still the density is undoubtedly higher even than in Láhul, and this is remarkable in view of the fact that while very little grain is imported into Spiti a large quantity is exported to Tibet and Bashahr. That the land is capable of producing sufficient to support the people is probably due, as has been suggested in the case of Lahul, to the security of the harvests and to the inhabitants not being gross feeders.

Increase and decrease of population.

The returns of population according to the enumerations of 1868 and 1881 were 3,024 and 2,862. In 1881 a number of men were said to have been absent in Kúlu or on pilgrimage when the census was taken. Both in that year and in 1891 the enumeration was made not simultaneously with the taking of the census elsewhere in the winter, but after the opening of the passes in the early summer and consequently in 1881 the winter population was not fully enumerated. But in 1891 few had left the valley before the census was taken. The Spiti people unlike those of Láhul are averse to leaving their homes, especially when the summer has set in, and only leave the valley to obtain supplies of tea and tobacco during the month or two immediately following the opening or preceding the closing of the passes. In 1891 the passes opened very late, and the enumerators probably found nearly the whole of the population in Spiti who had wintered there, for the heat in June when the census was taken must have prevented all but a few from visiting Kúlu, while at the same time it was too early for the traders, by whose numbers alone the population of Spiti is increased in the summer, to cross the passes with their pack animals. The number of people, 3,548, as now returned, is probably nearer the truth than the result of any previous enumeration, and the increase in the figures of 1881 of 24 per cent. is apparent only. The rate of increase is probably very small owing to the peculiar social customs of the country by which only the eldest son of a family is permitted to marry, and all the youngest sons become monks, celibate in all but one of the five monasteries of Spiti.

Chapter III, B.

Social and Religious Life.

Increase and decrease of population.

The following figures give particulars as to families and houses:—

	Families per 100 inhabited houses.	Persons per 100 inhabited houses.	Persons per 100 families.
Spiti ...	107	390	364

A smaller number of souls per house and family than is recorded for any other portion of the Punjab. This is due to the peculiar system of primogeniture prevailing in Spiti, which will be described in the next section of this Chapter.

Proportion of the sexes.

The proportion of women to men is 103 to 100, and is therefore less than in the case of Láhul, and also less than in 1881 when owing probably to the absentees from the valley being chiefly males it was returned as 111 to 100.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Houses and furniture.

A Spiti house generally has a small central court which is surrounded on three sides by the buildings containing the living-rooms, &c., and is closed in on the fourth by a wall in which is the entrance door. The buildings are two-storeyed on two or sometimes on all three sides. The flat roof is an important part of the house, for on it are kept the household stacks of fuel and fodder ; sometimes too a little flower-garden is there maintained, and invariably there are one or two black *yák* tails mounted on tops to frighten away evil spirits. The ground-floor consists chiefly of quarters for the ponies, cattle and sheep, with closets for keeping a certain portion of the winter-fodder, but it also contains at least one large room in which the family spend most of their time in the winter. Devoid of windows like the cattle stalls and other apartments on the ground-floor this room is warmer in that season than the upper storey from which it is dimly lighted by a trap in the ceiling. The apartments in the upper storey, which are little used except in summer, are good-sized rooms, lighted by small windows hung with wooden shutters ; the largest is about 20 feet square, and has a roof supported by a double row of upright posts, and one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels. The walls are white-washed inside and out, and neatly topped with a coping of fagots.

The furniture in a Spiti house has a general resemblance to that in a Láhul one, but tubs and pails, the woodwork of which comes from Basáhír, are much used, and the churn for beating up the tea with salt and butter is never missing.

Chapter III, B.

Social and Religious Life.

Food.

The staple food of the people is meal made from barley which is parched before being ground, in taste not unlike oatmeal. It is called in Spiti *sampa*, in Kúlu *satu*. At the morning and evening meals it is consumed in the form of soup or thin porridge called *thukpa*. Water is boiled in a cauldron, and *satu*, salt, and, if procurable, vegetables, fresh or dried, are stirred in; lumps of *satu* dough are also put into the mixture to bake floating on the top and to be eaten with the soup. On great occasions meat is added to the soup to give it flavour, but is eaten separately. At midday round balls (*polta*) of *satu* dough are eaten with butter. Wheat flour when consumed is made into cakes or lumps of dough which are prepared with *thukpa*. Peas are eaten in the form of peasemeal, mixed with the *satu* or wheat or buckwheat flour. From mustard seed oil is extracted which is sometimes added to the *satu* or wheat flour dough. The oil is also used to supply the light which is kept perpetually burning before the altar, not only in the monastery chapel, but in the private chapel which is maintained in each *khang-chhen-pa's* house. The refuse of mustard seed from which oil has been expressed is carefully kept, and is valuable cattle food. Tea is much used, on occasion by every body, and constantly by such as can afford it; and is drunk at the morning or evening meal before the *thukpa*. It is mixed with water and boiled in a copper cauldron. When the water is thoroughly boiling salt and butter are added and well stirred into it. For the proper enjoyment of tea and soup it is necessary for every one to carry about with him a small wooden cup which is kept in the bosom of the coat, next the skin. These cups come from Tibet, and cost about four annas each. Spoons are also generally used, and the soup or tea is always helped from the cauldron with a ladle. Tea is an expensive luxury. A coarse Indian kind can be bought in Kúlu at 2 annas a pound, but sells in Spiti at 5 annas. Chinese tea is brought from Tibet both by such Spiti men as go there and by wandering Tibetan traders (*khampás*). It is preferred to Indian tea, and sells at Re. 1-4-0 a pound in Spiti. *Ne-khor-pás* or Tibetan pilgrims also do a little trade between Tibet and India, and it is from them and from the *khampás* that the Spiti people buy tobacco brought from Kúlu. It sells in Spiti at the same price as Indian tea, 5 annas a pound. Two kinds of pipe are in use: one resembling the Indian *hookah*, and the other of iron, straight with a small bowl, like the Chinese opium pipe. Beer brewed from barley and a sort of whisky distilled from the same are the stimulants in use. Every one brews or distills in his own house, and there are no drinking shops.

Dress of Spiti.

In Spiti the ordinary dress of the men consists of a skull-cap, a long loose frock or coat of thick woollen cloth girt in at the waist by a long broad sash, and a pair of boots, with leathern soles and cloth tops reaching to and gathered below

Chapter III, B.

Social and Religious Life.

Dress of Spiti.

the knee. Some who can afford it wear also a silk or cotton under-coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. A bright iron pipe and a knife in sheath are stuck in the belt, from which hang also by steel chains the *chakmak*, or flint and steel, and tinder-box, a metal spoon, and a bunch of the most fantastically shaped keys. In the fold of his coat next the skin every man carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone (a professing Buddhist, to adopt a phrase used among some Christians), he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om máni* at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of beads* instead of necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot. The women wear a coat, sash, and boots like the men, but the coat is always of a dark colour; they also wear loose red trowsers, the ends of which are tucked into the boots, and a shawl over their shoulders; they go bare-headed, and wear their hair in a number of small plaits which hang down the back.

The Spiti men wear more ornaments than the Kanaits of Kúlu, but the precious metals find little favour with them. Nearly every man wears a necklace (*ultik*) composed of turquoises and lumps of coral, ambers and mother-o'-pearl roughly strung together, and a short pendant composed of the same materials hanging from either ear (*nakyu*). Glass bead necklaces (*thang-nga*) are also often worn, and every second man has a *gaung* slung round his neck. The *gaung* is a small peculiarly shaped box; the body is of copper, but the front is of finely worked silver and gold with an orifice in the middle fitted with glass through which the *jantri*, for which the box is the receptacle, can be seen. These boxes are imported from Tibet, from which country also the turquoises and mother-o'-pearl of the *ultik* and *perák* are imported. The amber and coral for the *ultik* are obtained from Ladák or Bushahir and from Hindustán, respectively. Men and women alike wear the bangle or *dugu*. The most striking ornament worn by women is the *perák*, which consists of a strip of padded cloth generally red, hanging from the forehead nearly half way down the back, studded with turquoises and square silver talismans, and possibly a sapphire or two. The stones and talismans are brought from Tibet, but the *peráks* are made up in the homes of the people. The *perák* is connected with either ear by the *puri*, an ornament consisting of four straight silver tubes, and by the *yarlen* or short chains which

* These beads are sometimes bits of a human skull on the *memento mori* principle.

Chapter III, B.

Social and Religious Life.

Dress of Spiti.

attach it to the earrings. The earrings (*konta*) worn are similar to those of Kúlu women, with similar tassel pendants (*chhibu*). The *kanthi* necklace too seems to have been introduced from Kúlu into Spiti, retaining its name there. An ornament (*ngunleu*) somewhat resembling the Kúlu *tora* (referred to above) is also worn. Instead of the *perák* girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheep skin with the wool on.

Customs of inheritance in Spiti.

The constitution of the Spiti family has justly been described as a system of primogeniture whereby the eldest son succeeds in the lifetime of his father. As soon as the eldest son marries a wife he succeeds to the family estate and to the ancestral dwelling, or the "big house" (*khang-chhen*) as it is called locally, whence its occupant the head of the family is known as *khang-chhen-pa.* On his succession the father retires to a smaller house (*khang-chung*), whence he is called *khang-chung-pa,* receives a definite plot of land for his maintenance, and has nothing more to do with the family estate and its burdens. His younger sons, the brothers of the *khang-chhen-pa*, are sent in their childhood to Buddhist monasteries in which they spend their lives, unless in the event of the *khang-chhen-pa* failing to beget issue one of them elects to abandon the monastic life and take his eldest brother's place in the family. In addition to these two kinds of estates the large holdings which descend intact from eldest son to eldest son and the smaller plots which similarly descend from ousted father to ousted father, there are still smaller (*yàng-chung*) plots held either by the grandfather if he survives the ousting of his eldest son by his eldest grandson, or by female or illegitimate relatives of the family, or by the tenants. The holders of these plots are called *yang-chung-pás. Dútalpa* is one who has nothing but a house, being literally a smoke-maker (*dut*=smoke), a man who works for food or wages. In some cases *dútalpás* own small plots of land, and then father and son live on together as the land is too small to be divided, and there are no responsibilities which the father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in common, till one or other, generally the weakest, is forced out to find a subsistence elsewhere. It is only rarely that the son of a *dúlatpa* becomes a monk.

As a rule, the monkish profession is confined to the younger sons of the regular landholders, who take to it of necessity, but get as maintenance the produce of a field set aside as *da-zhing* (from *dawa* another word for *láma*). It is, however, only the second son who is entitled to claim *da-zhing*, and many do not take it from their elder brothers and have all in common with him, including their income from begging, funeral fees, &c. This is to the advantage of the elder brother, as a celibate monk's expenses are, of course, very small. When there are more than

Chapter III, B.

Social and Religious Life.

Custom of inheritance in Spiti.

two brothers, the younger ones, though they cannot get *da-zhing*, are considered entitled to some subsistence allowance from the head of the family, but in return they do certain kinds of work for him in the summer, during which season only the elder monks remain in the monasteries. For instance, as long as they are *tsun-pa* or *ge-tsul*, that is, neophytes or deacons, and not *gelong* or fully-ordained monks or priests, they will carry loads and do all field work except ploughing; when *gelong*, they will cook, feed cattle and sheep, and do other domestic services, but not carry loads or cut grass or wood. But "once a monk always a monk" is not the law in Spiti. Supposing the head of a family to die and leave a young widow, with no son or a son of tender age only, then the younger brother, if there is one, almost always elects to leave the monastery, and thereupon he is at once considered his brother's widow's husband. She cannot object, nor is any marriage ceremony necessary. If there was a son by the elder brother, he, of course, succeeds when of full age, and his mother and uncle retire to the small house, and the other sons, if any, go into the monasteries in the usual way. So, again, if the head of the family has only daughters, and having given up hope of getting a son, wishes to marry one of the daughters and take her husband into the house as a son and heir, it generally happens that the younger brother in the monastery objects, and says that he will leave the priesthood and beget a son. In such case his right to do so is generally allowed: sometimes be will marry a wife to himself, and put his elder brother in the small house: sometimes, by agreement, he will cohabit with his sister-in-law in hope of getting a son by her. A monk who throws off the frock in this way has to pay a fine to his monastery. Many decline to become laymen: this is a rule in the case of those who have attained to the grade of *gelong*. Where the *láma* brother declines, then it is agreed that in the lower part of the valley (*i.e.*, *kothís* Pín and Sham), the father or widow-mother can take a son-in-law to live in the house and succeed as son and heir, and no kinsmen (if there are any) can object. In the upper part of the valley this right does not appear to be so clearly established: the objections of near kinsmen are sometimes attended to, or a field or two given to them by way of compromise. Kinsmen, however, are, of course, very few, as the only way in which a younger brother can found a separate family is by becoming son-in-law and adopted son to another landholder. Such a man might claim on behalf of his younger son, but not on his own behalf or that of his eldest son, as it is a rule that for each holding or allotment there must be a separate resident head of the house to do service for it, as well as pay the revenue. Sometimes an illegitimate descendant of the family, who has been living on the estate as a *yang-chung-pa*, will claim as a kinsman and succeed; but he cannot be said to have any absolute right or title. Unmarried daughters of a landholder are entitled to maintenance from their father,

Chapter III, B.

Social and Religious Life.

Custom of inheritance in Spiti.

brother, or nephew, that is, from the head of the family, for the time being ; he must either let them live in his house on equal terms with his own family, or must give them a separate house and plot of land ; they forfeit their claim if they go away to live in any other man's house, but no other act of theirs will entitle their father or his successor to cast them off, or resume the house and plot of land once given during their life-time. Many women live and die as spinsters in their father's or brother's houses : their chance of marriage is small, as all younger sons become monks, and the monks are bound to celibacy (except in Pín *kothi*), and bigamy is only allowed in the case of the head of a family who has no son or expectation of getting one by the wife he first marries. In case the brother-in-law of a widow does not come out of the monastery to take his deceased brother's place, or in case there are no brothers-in-law, the widow can marry again, and does not forfeit her interest in the estate by so doing so long as she continues to reside on it : on the contrary, in default of issue by the first husband, the children by the second will succeed to the estate. She can marry any person of the same class as herself : if there happens to be a near kinsman available, she would be expected to select him ; but whether it would be absolutely obligatory on her to do so is not quite clear. A marriage feast is given to celebrate the event.

Polyandry and polygamy.

It follows from the above that monogamy is the rule in Spiti, and that a husband takes a second wife during the life-time of his first only under exceptional circumstances. On the other hand, polyandry is not practised, except among the *dútalpás* and among the *buzhans*, the descendants of the monks of the Pín monastery which requires no vow of celibacy from its members, and these have adopted the custom admittedly for prudential reasons, because they are a landless class, and find some difficulty in getting a living.

Customs and ceremonies connected with births, marriages, funerals, &c.

In Spiti when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path ; hereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches*. In Spiti if a man wishes to divorce his wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance ; on the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing ; but if no

* A marriage not being a common event in a family a good deal is spent on the occasion. The bridegroom's father presents the bride's with two or three ponies and 30 *khals* of grain, and also gives the bride's mother a present of Rs. 6 in cash. On the other hand, the bride is provided by her parents with a dowry of clothes and ornaments of the value of Rs. 100 or more including the *perák* that distinguishes the married women. It is usual to spend about Rs. 50 on the marriage feast.

Chapter III, B.

Social and Religious Life.

Customs and ceremonies connected with births, marriages, funerals, &c.

fault on the husband's side is proved, he can retain her jewels; he can do so also if she elopes with another man, and in addition can recover something from the co-respondent by way of fine and damages. There is a recognized ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile "one father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will"; the thread is then severed by applying a light to the middle. After a divorce a woman is at liberty to marry whom she pleases; if her parents are wealthy, they celebrate the second marriage much like the first, but with less expense; if they are poor, a very slight ceremony is used.

Corpses are usually burnt as in Láhul, but in Spiti the dead are sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the Heavenly Powers. In the public rooms of some of the Spiti monasteries you are shown masonry pillars which contain the embalmed bodies of deceased abbots buried there in full canonicals in a sitting posture.

The Buddhism of Spiti.

The religion of Spiti is the Buddhism of Tibet with no admixture of modern Hindúism. Spiti is and probably will always remain remote and difficult of access: its border touches Tibet, and it has intimate relations with that country: and there is no likelihood of Hindúism obtaining any hold upon its inhabitants.

The Lámáism of Tibet, "perhaps the most utterly corrupt form of the religion of Gautama," is, however, deeply contaminated by the indigenous demonology of the mountains, and the description of "the Buddhism of the Punjab Himaláyas" on page 18 (Part III, Chap. III, B) is as applicable to the religion of Spiti as to that of Láhul.

The *lámáic* system.

One of the most peculiar features of the *lámáic* system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal: and till about A. D. 1400 the *lámás* or monks of Tibet recognized no supreme head of the faith. But about that time the abbot of the Gáldán monastery proclaimed himself the patriarch of the whole *lámáic* priesthood, and his successor, of the Tashi monastery, declared the grand *lámás* to be the perpetual re-incarnations of one of the Bodhisatwas or semi-Buddhas, who, as each *láma* died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai *lámás* at Lhása in 1640, and made himself master of the whole of Tibet. He assumed the

Chapter III, B.

Social and Religious Life.

The lámaic system.

title of Dalai *láma*, while the *láma* of Tashi still continued to enjoy his former privileges; and thus we now have two great chairs filled by a double series of incarnations. There is also a third great *láma* in Bhután, known among the Bhutánis as the Dharma Rája, but among the Tibetans as Lord of the World. Below these three great *lámás* come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the influence of personal sanctity. They are, with the exception of the Dokpa sect, bound to celibacy, at least while leading a monastic life, and are collectively called *gedun*, or clergy. They consist of *lámás* or full monks (for the word means nothing more), and novices or neophytes. The *lámás* are distinguished by rosaries of 108 beads, which they wear as necklaces. Primogeniture obtains among the landholders of Spiti, the eldest son succeeding to the land as soon as he is of full age, and the father being pensioned off. The younger sons, as they grow up, retire to the ancestral cell in the monastery, where they support themselves by such industries as can be pursued within the walls of the building, and by alms and fees, often supplemented by an allowance from the eldest son.

The Tibetan *lámás* are divided into three chief sects, of which the most ancient are the Nying-pa, whose followers wear red clothes, and to which the *lámás* of Ladák belong. The Dokpa sect also wear red garments, and are ruled over by the Dharma Rája or great *láma* of Bhután, in which country they are most numerous. The Láhul *lámás* belong almost entirely to this sect, which permits its monks to marry.

The Gelukpa sect was founded about A. D. 1400 by the first great *láma* of Gáldán, and its followers are distinguished by yellow caps; the sect prevails chiefly in Tibet, and both the Dalai and the Tashi *lámás* belong to it, and its members are bound to celibacy. Nuns are not recognised by the Gelukpa sect, and the nuns of Spiti live not in convents, but in houses of their own, whereas the nuns of Láhul are allowed to live in the monasteries. The sect to which a Buddhist belongs has not necessarily any connection either with his tribe or with his village.

The Spiti monasteries are five in number. The monks of Ki, Dankhar and Tabo monasteries belong to the celibate Gelukpa sect. Those of the Tang-gyut monastery are also Gelukpas, but are distinguished by the name of Sakya.

The distinguishing peculiarity of this sect is that its members in addition to studying and reverencing the Buddhist scriptures and promulgating the principles of their religion practice magic and incantations as well. In consequence of this the robbers who lie in wait for travellers along the road to Lhása have a wholesome dread of the Sakyas, and make no attempt to molish them. The outward mark of the Sakyá is his

The *lámáic* system.

red cap. It is to the Tang-gyut monastery that the younger members of the family of the hereditary Nono or chief of Spiti are sent, and one of them is its abbot at present. The *lámás* of the fifth monastery, Pín, are of the non-celibate Dokpa sect; they and their descendants are further referred to below. The monasteries are maintained partly by the produce of the lands belonging to them, and of which the revenue is assigned to them, but chiefly by assignments (called *pun* or *bon*) from the gross land revenue of the *wazírí* to which reference will be made hereafter.

These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *dashag* or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels: one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *láma*. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms, open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar consisting of a row of large coloured figures, the images of the *avátár* or incarnation of Buddha of the present age, of the coming *avátár* of the next age, and of Gúru Rimbochi, Atisha, and other saints. In some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of *gelong* at Lhása, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with

Chapter III, B.

Social and Religious Life.

The *lámáic* system.

considerable power of drawing and colouring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chám* or religious plays (these masks much resemble the monstrous faces one sees in the carving outside Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.*

The refectory or public kitchen is only used on the occasion of certain festivals,† which sometimes last several days, during which special services are performed in the chapels; while these festivals last the monks mess together, eating and drinking their full of meat, barley, butter and tea. The main source from which the expense of these feasts is met is the *pun*, whch is not divided among the monks for every-day consumption in the separated cells. To supply his private larder, each monk has, in the first place, all he gets from his family in the shape of the produce of the "*láma's* field" or otherwise; secondly, he has his share, according to his rank in the monastery, of the *bula* or funeral offerings and of the harvest alms; thirdly, anything he can acquire in the way of fees for attendance at marriages, or other ceremonies or in the way of wages for work done in the summer. The funeral offerings made to the monasteries on the death of any member of a household consist of money, clothes, pots and pans, grain, butter, &c.; the harvest alms consist of grain collected by parties of five or six monks sent out on begging expeditions all over Spiti by each monastery just after the harvest. They go round from house to house in full dress, and standing in a row, chant certain verses, the burden of which is—"we are men who have given up the world, give us, in charity, the means of life; by so doing you will please God whose servants we are." The receipts are considerable, as each house gives something to every party. On the death of a *láma*, his private property, whether kept in his cell or deposited in the house of the head of the family, goes not to the monastery, but to his family, first to the *lámás* of it, if any, and in their default, to the head

* The *chiam* or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pantomime in London, they would be effective as tableaux or spectacles. The abbot and superior monks, dressed in full canonicals, sit round the court-yard of the monastery, clanking huge cymbals to a slow time or measure. Bands of other monks dressed in brilliant silk robes, with hideous masks, or extraordinary head-dresses, and with strange weapons in their hands dance in time to the measure, advancing and retreating, turning and whirling with strange studied steps and gestures. The story of the ballet is the combat of the gods with the demons. The latter had become too powerful and tyrannical over mankind, so the gods descended from heaven, took the shapes of strange beasts and in that guise fought with and destroyed them.

† There is one on the 29th of each month in honour of Paldán *láma*.

Chapter III, B.

Social and Religious Life.

or *khang-chhen-pa*. When a *láma* starts for Lhása, to take his degree, his *khang-chhen-pa* is bound to give him what he can towards the expenses of the journey, but only the better-to-do men can afford it; many who go to Lhása get high employ under the Lhása Government, are sent to govern monasteries, &c., and remain there for years; they return in old age to their native monastery in Spiti bringing a good deal of wealth, of which they always give some at once to their families.

Monks and friars.

The monks of Pín are of the *dokpa*, and not of the *gelukpa* or celibate class, to which those of the other four monasteries belong; they marry in imitation of their patron saint Gúru Rin-po-chhhe, though in their books marriage is not approved of; this saint founded several orders, of which that to which the monks of Pín belong is the most ancient, and is called Ngyingma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a *láma* or monk becomes a *buzhan*, which is the name given to a low order of strolling monks or friars. There are nineteen families of these *buzhans* in Pín *kothí*. Sometimes the younger son of a landholder becomes a *buzhan* in preference to going into the monastery. These *buzhans* are a very curious set of people; they get a living by wandering in small parties through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes; many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanáwar people for iron, buckwheat, or honey; they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks; but, instead of shaving their heads, wear their hair in long straight twists, which gives them a very wild appearance.* According to the story told Mr. Lyall in Spiti the *buzhan* order was found by one Thang-thong Giálpo (*lit.*, king of the desert) under the following circumstances: A certain king of Lhása perverted the people of Tibet from Buddhism to a new religion of his own. He succeeded so well that in the course of fifty years the old faith was quite forgotten, and the *Om máni pádme hom*, or sacred ejaculation, quite disused. To win back the people Tsan-rezig, the divinity worshipped at Triloknáth, caused an incarnation of himself to be born in king's house in the person of Thang-thong Giálpo. The child grew up a saint and a reformer; he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the *buzhans*, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of their

* In 1868-69, when one of the three grand *lámas* of Tibet made a visitation tour through Láhul and Spiti, the *buzhans* were admonished to cut off their hair, at the unclerical appearance of which the grand *láma* professed himself greatly scandalized.

Chapter III, B.

Social and Religious Life.

Monks and friars.

repeating after him the chorus *Om máni pádme hom* wherever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and the religion of Buddha revived.* There is something rather impressive about the performances of these *buzhans*. A long screen is first put up formed of pictures illustrative of the legends, and quaintly painted in brilliant colours on cloth edged with silk. An image of the patron saint or founder of the order is enthroned in front of the screen; the leaders of the company then appear in front of it, wearing a head-dress formed of a mass of streamers of bright-coloured silk. Conch shells are blown to collect the crowd, and barley thrown into the air as an offering to the saint: the proceedings then commence by an introductory chant by the leaders to the accompaniment of a kind of guitar, every now and then the whole crowd of men and women join in with the chorus of *Om máni pádme hom* which they give with much fervour, keeping good time, and blending their voices harmoniously. After a time the rest of the company come forward dressed up and masqued, and perform a play with interludes of dances to the music of cymbals,† the dancing ends in the wildest gyrations: the little stage hemmed in by the quaintly-dressed crowd, and with the huge barren mountains towering behind for back ground, makes a picture not easily forgotten.

One curious sort of conjuring trick is performed by the *buzhans*, the breaking of a block of stone over the body of a boy, one of their number. The lad stripped to the middle is laid on his back on the ground, and the block of stone, about two feet long by one foot broad and one foot deep, is laid across, and apparently supported entirely by his stomach. One blow from a globular stone about a foot in diameter cleaves the block into two portions which fall on either side while the boy springs to his feet unharmed.

Idol temples.

Apart from the monasteries and their chapels and from the chapels in private houses some villages contain small temples sacred to demons or *lhás*, and hence called *lhá-khang*, unpretentious externally like small one-roomed houses, and

* Mr. Lyall, from whom this description is taken, says: "There may be errors in this story, and it may be a wrong account of the foundation of the order. I give it as it was told me in Spiti to show the kind of ideas the people have in their heads at the present day. Any one who wants serious information as to Tibetan Buddhism can refer to General Cunningham's *Ladákh*."

† Mr. Lyall, who is again being quoted, writes: "I took the trouble on one occasion to find out the story of the legend which was being recited and enacted; the gist of it was as follows: A certain anchorite who had lived alone for twelve years in an inaccessible forest, one day washed his robe in a pool in the hollow of a rock. A doe drank the water in the pool, conceived therefrom, and gave birth at the door of the anchorite's cell to a creature in the form of a girl. Under the anchorite's care she grew up into a beautiful woman, was called sun-face, and married a king. The other queens conspired against her and accused her of being a witch and eating human flesh; they murder her child, and make the king believe she killed it to feast on its body. Sun-face is driven out, and leads a wandering life in the forests till the king discovers the plot, puts the conspirators to death, and recalls her.

Idol temples.

furnished inside much in the same manner as a private chapel. One or two of the village fields are set apart for the maintenance of the *lhá-khang*. Even less pretentious shrines are to be found on the summits of small eminences, or sometimes in the fields in the shape of niches cut in rocks, or left open in the sides of large masonry pillars.

The niche is occupied by a small image with a brass vessel for burning oil in front of it, and occasionally a *láma* comes and chants prayers before it or draws unearthly sounds from a large brass trumpet.

Language.

Throughout the whole of Spiti one and the same language is spoken, Tibetan or Boti, of the same dialect as is spoken in Lhása. Hindustán and Hindi are foreign tongues to the people, only a very few of whom have picked up even a smattering of either during brief visits for trading purposes to Kúlu or Simla.

Education.

There is no Government school, and outside the monasteries no school of any sort in Spiti. Two scholarships are granted by the District Board for the instruction of two boys from the wazíri at one of the schools in Kúlu or Láhul, but these are not very eagerly taken advantage of owing to the dislike of the Spiti people for any climate but their own. It is of some importance that there should be at least a few men possessing a fair knowledge of Hindústáni in order that the district authorities may be made acquainted in the official language with the progress of affairs in this remote tract. Owing to the prevailing ignorance of Hindústáni education has been described as "at its lowest" in Spiti, but this is scarcely a fair description, for the people are better instructed in Tibetan than Hindús are, as a rule, in Hindústáni. At the census of 1891 the returns show per hypothetical 10,000 males 58 learning, and 1,013 able to read and write, and per 10,000 females 140 (chiefly nuns doubtless) as educated.

Nearly the whole of the male population of Spiti receives some education at the monasteries; the heir to the family estate goes when a boy to the ancestral cell with his younger brothers, who are to spend their lives there, and passes two or three winters there under instruction. Consequently nearly every man can read, and the proportion who can write as well can scarcely be less than is now represented. During the progress of settlement operations in Spiti Mr. Diack was surprised to observe how readily most of the landowners were able to decipher the entries relating to their lands made in the Tibetan character in the statement of their holdings made over to them.

Appearance of the people.

At first sight of the people of Spiti you perceive that you have left India, and are among a Tartar or Mongol race. The figures, both of men and women, are short and stout; their complexions are a ruddy brown instead of a black brown or

Chapter III, C.

Tribes and Castes, and Leading Families.

Appearance of the people.

dusky yellow: their faces are broad and flat, with high cheek bones and oblique eyes; they have broad mouths and flat noses with wide nostrils. Except in extreme youth, the skin of the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognized in almost every countenance.

Although they are generally short of stature, tall, well built men are not uncommon, and the people, as a whole, have a hardier and healthier look than the Hindús of the sub-division.

Character of the people.

Even at the present day they are a race without guide; they seldom have recourse to the law courts, or even to the primitive justice dispensed by their chief the Nono, and if a man's word may sometimes be open to doubt his oath may always be relied on. But though honest they are not simple enough to be easily imposed upon; they can form shrewd opinions as to their own interests, and show more independence of spirit than individual Hindús generally do. Among themselves they are kind and courteous, especially to women and children: it is pleasing to see the care with which the weaker ones are helped across a dangrous ford or bridge, and the gallantry with which at meals the women are helped first and to larger portions than the men! Hospitality is freely and fully shown to strangers. Offences against the person and against property are very uncommon, and the Nono's register of conviction rarely shows anything much more serious than an altercation between husband and wife. As regards the relations between the sexes the standard of morality is fairly high: higher at any rate than in the neighbouring Hindu tracts.

SECTION C.—TRIBES AND CASTES, AND LEADING FAMILIES.

Caste in Spiti.

In Spiti as in other Tibetan countries there is no such distinction of caste as there is among Hindús, and the terms which were employed at the census of 1891, in reply to questions regarding caste, are descriptive of classes rather than castes. In families of high rank the males enjoy the title Nono and the females that of She-ma; there are only two such families in Spiti, that of the Nono, a hereditary chief of the *wazíri* who administers it as *wazír*, and that of the Nono of Pín.

The Pín family is said to have been ennobled because of its head having successfully repelled an invasion of Tibetans in the time when Spiti was attached to the kingdom of Ladák. A Nono's daughter is called *jo-jo* and her husband, if not himself a Nono, receives by his marriage the title *jo*. The great mass of the peasantry returned themselves as *Chha-zhang* or "middle

class," *i.e.*, midway between the Nono families above and the menial and artizan classes below.

Chapter III, C.

Tribes and Castes, and Leading Families.

Caste in Spiti.

They are suspected of eating beef when they can get it, and have no scruples against working in leather as the Kanaits have. The uppers of their large boots, which reach nearly to their knees are made of thick woollen cloth, but the soles are of *yáks* hide made pliable by having oil and butter well rubbed into it, and even a monk has no objection to preparing the hide. The *buzhans* or descendants of the married monks of Pín are regarded as *chha-zhangs*. The *garas* or blacksmiths are regarded as a distinct caste almost by the ordinary agriculturists of Spiti. An ordinary peasant may not take a *gara* woman to wife: if he does he becomes a *gara* himself. The blacksmiths are allowed to use the common pipe only through a stem provided by themselves. The *bedás* or *betás* correspond to the *hensis* of Kúlu, and are out-castes. They live by begging, making whips for the Spiti men and bracelets of shell for the women, and attending weddings as musicians along with the blacksmiths. Blacksmiths do not eat with them or take their women as wives. Merely to drink water out of another man's vessel conveys no pollution in Spiti, and in the higher parts of the Spiti Valley the *hooka* is common to all: in the lower parts *hensis* are only allowed to smoke from the bowl of the common pipe through a stem of their own like the blacksmiths. They are mendicant minstrels, the men playing the pipes and kettle-drums, while the women dance, sing and play the tambourine. They sometimes engage in trade, but only in a small way by barter; and the saying *Hensi ka sauda* implies that a transaction is mean and paltry. They *never* own land, and "the *beda* no land, the dog no load" is a proverbial saying.

Some of the richer landholders have men-servants living in their houses, who are known as *lápas;* they eat from their master's table, are servants of all work, and do not marry, though they often keep company with some unmarried woman of the house or neighbourhood. One or two men-servants are kept in each monastery to light fires, &c., and are called *tawás* or *togochís*.

Though caste is almost unknown in Spiti there are tribal divisions or clans, a few of the more important of which are the following: (1) Nandu, (2) Gyazhingpa, (3) Khyungpo, (4) Lonchhenpa, (5) Henir, and (6) Nyekpa. Marriage is forbidden within the tribe, but one tribe intermarries freely with another. A woman on marrying is considered to belong to her husband's tribe, and the children of both sexes are of the tribe of the father. The tribes (*rú-wa*) are not local: members of each may be found in any village. The members (*phaibat*) of the tribe, wherever they may live, inherit in preference to the people of the village in default of natural heirs.

Chapter III, D.

Village Communities and Tenures.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Sub-divisions in Spiti, and nature of township and villages.

There are five *kothís* in Spiti: Todpá, Barshik, Shám, Chhozhi and Pín; the four first are in the main valley, the fifth includes the whole valley of the Pín River, and is shut off from the rest of Spiti by high mountains, except where the river forces its way through a deep narrow gorge to join the main stream. Pín thus has well defined boundaries in the waste, and it is the only one of the five which is so situated. Each *kothí* is made up of a number of hamlets; there is no division into *phatis* as in Kúlu. The hamlets of which Shám is composed lie within a fairly defined area on both sides of the Spiti River below its junction with the Pín and forming the south-easterm corner of Spiti as Pín forms the south-western. The villages of Barshik are within a similar area on both sides of the main river above its junction with the Pín, including the valley of the Lingti on the left bank of the Spiti. The Todpá villages lie to the north of Barshik in the valleys of the Shila and the Sampa, and along the banks of the main river between these valleys. Boundaries might thus be drawn between these *kothís* but no object would be gained by doing so, and no boundaries are in fact recognised. *Kothí* Chhozhi consists of a cluster of villages in the north-west corner of the valley, and of a number of others or portions of others scattered among those of Todpá, Barshik and Shám. In the Appendix will be found a list of the hamlets of which the *kothís* are composed. A kind of boundary will be found to exist between villages which are not separated by any large expanse of waste, that is, such villages have loosely recognized limits within which both exercise separately the right of grazing cattle or cutting grass and wood; but even where such limits are clearest, they do not imply a full property of the soil. The right of the State to grant new holdings in such waste, if it can give water by making a new canal, is not disputed; and where the villages, as is often the case, are far apart, there are no boundaries between them of any kind.

Village officials.

In Spiti there are two kinds of headmen, the *gatpochenmo* or *lambardárs* of *kothís*, and the *gatpochungan* or *lambardárs* of villages. The first have nothing to do with the collection of the revenue, but are in charge of the *begár* arrangements, and receive and account for the collections of supplies for travellers. They are also now considered to form the Nono or hereditary *wazír's* privy council. They used to get the loan of a horse and five *thé* of barley-meal a day from their *kothí* when on actual service. In place thereof 40 *khals* of barley per annum have been given to each out of the collections in kind; so that they are paid by assignments of grain, and the whole *pachotra* (5 per cent. on the cash revenue) goes to the Nono. The office is not hereditary, though the son, if thoroughly fit, has a preference; appointments are made by the vote of the *gatpos* of villages with the concurrence

Chapter III. D.

Village Communities and Tenures.

Village officials.

of the Nono. There is a *gatpochungan* for each village or group of two or three small villages. In *begár* arrangements he works under the *gatpo* of the *kothí*, and he collects the revenue of the village direct from every payee, great or small, and conveys the sum due from the village to the Nono. The collections are often a little in excess of the amount against the village in the *khewát* in which case the surplus is shared among the regular landholders. These village *gatpos* hold office for a year only, or for two or three years. Whenever the landholders wish for a change, or whenever the man in office chooses to resign, they elect a new man, and report the matter through the *kothí gatpo* to the Nono. As remuneration, he gets five *thé* of meal a day for the days in which he is actually employed in public service, and is also excused his turn of carrying loads from village to village, but not his turn of carrying loads across the passes, for which there is a different roster. In *kothí* Pín two men do the work of village messengers and policemen, and are paid three *khal* of barley per annum apiece out of the *netals* collections; the office goes by the name of *laspa*, and is held by the landholders in turn.

The rights in waste land.

The tenure of the waste is the same as in Láhul; that is to say, the property in such land is the State's, subject to the people's right of user; but the waste land of Spiti is even more valueless to any others but the peasantry than is that of Láhul. As has been observed in the general description of the *wazíri* there is no forest of trees anywhere within its limits, and no attempt has been made to apply the provisions of the Forest Act to any part of it. Notwithstanding this nearly everything that finds root on the barren hillsides is valuable to the people and is, as has already been remarked, either grazed down or collected and stored as fuel or fodder. Perhaps to this and to the fixed nature of the population as much as to the scarcity of water for irrigation is due the fact that the cultivated area does not increase except by an insignificant amount.

There are some plains or plateaux similar to those occupied by village sites and cultivation which, though apparently capable of being irrigated and cultivated, appear to be kept as fodder reserves and grazing grounds.

These are generally regarded as the property of specific villages, but for three of them, *viz.*, the Thang-mar near Hanse, the Serphalong opposite Kyoto, and the Phaldar near Hál grain rents are paid by the villagers who make use of them to the chief or Nono amounting to two maunds of barley per annum in the case of the first and seven maunds in the case of the other two. Waste land may not be broken up for cultivation without permission obtained from the Nono as the representative of Government.

Chapter III, D.

Village Communities and Tenures.

Form of holding of fields and nature of tenure of waste and arable lands.

The form of tenure of the fields attached to the villages is the same as in Láhul. Each field belongs to a separate estate or house, and with other fields forms its allotment supposed to have been originally conferred by the State and to be now independently held of it. Owing to the custom of primogeniture which prevails these allotments are never subdivided. The water available for irrigation has for long past been all used up, and the present holdings are therefore all of old standing. Within these estates the following occupants may be found: Firstly, in each there is the *khang-chhen-pa* (great house) or head of the family, who is primarily responsible for the revenue, the *begár* or forced labour, and the share of common expenses demandable on the whole holding. He is the eldest son, for primogeniture prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and sons agree to live on together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the *khang-chung-pa* (small houseman). The amount of land attached differs on different estates; where it is big, the *khang-chung-pa* pays a sum of cash, or cash and grain, about equal to its rateable assessment; but where it is small, as is usually the case, he pays a small cash fee only, which is really rather a hearth-tax than a share of the land-revenue, to which, however, it is credited in collection. The *kháng-chung-pá* is not liable for any share of common expenses (a heavy charge in Spiti), nor for performance of *begár* or forced labour. On occasions of a great demand for men to do some work near the village he may be impressed, but the principle is that he is free. Sometimes, in the absence of a living father, the widowed mother, or the grand-father, or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms. A *yang-chun-pa* is the term used to describe a person living on an estate in a separate house of lower degree than that of the *khang-chung-pa*. Such a person is always some relation of the head of the family; he may be the grand-father who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position.* A small plot of land is generally attached to the house, and a few annas of revenue paid, but rather as a hearth-tax on account of grass, wood, water, &c., than as the share of the land-tax on the plot held. In proof of this some *yang chung-pas* have no land

* In Pín *kothi* the *buzhan* families, who are the descendants of monks of an order in which marriage is permissible, commonly hold a house and small plot from the family from which they spring, and are in the position of *yang-chung-pás*.

Form of holding of fields and nature of tenure of waste and arable lands.

attached to the house, but pay like the others. Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary *begár*, but must help on occasions of great demand near home. They often do distant *begár*, however, in place of the head of the family by mutual agreement. On many holdings another class of people are found living in a dependent position towards the *khang-chhen-pa* or head of the family. They have a small house to themselves, with or without a patch of land attached; generally they pay an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to *begár*, they are much on the same footing as the *yang-chung-pa*; the fundamental difference is that they are not related to the head of the family, and have got their house or house and land, not with reference to any claim to maintenance but out of favour, or for the mutual benefit of both parties. They are, therefore, expected to do a great deal of field work for him. People of this class are called *dútalpa*, literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one paticular landholder, the word *ránki*, meaning private or particular, is added. All the land held by the *khang-chung-pa* and by *yang-chung-pás* and *ránki dotuls*, pertains to the holding or allotment, cannot be alienated, and lapses to the *khang-chhen-pa*. The latter could not of course evict a *khang-chung-pa*, and the general feeling is that when he has once given a plot to a *yang-chung-pa*, he could not resume it, except with consent; but he could resume from a *ránki dotul*, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed. That is, he could resume the plot of land, but apparently he could not always evict from the house, as that has sometimes been built by the *dotul* himself.

In most holdings also a plot of from one to half a *khal* will be found in the occupation of the *láma*, brother or uncle of the head of the family. It is ploughed and sown by the latter, but the *láma* provides the seed and gets the whole produce. There are *lámás* in almost every family, as all younger sons of the landholders are forced by custom to enter the monasteries. This maintenance land of a *láma* is called *da* or *da-zhing*, and reverts, of course, to the head of the family on the death of the *láma*.

Holdings are allotments other than those of the revenue-paying landholders.

There are some fields at Daukhar attached to the old fort there, which are like it the property of Government. The Nono, in virtue of his office, provides for the cultivation of the fields, and takes the produce. He is bound in return to keep the fort in repair. The Nono also holds other lands equal to several ordinary holdings in extent, which are his ancestral property; they are rent-free, and are mostly situated at Kuiling, where he resides. The Pín Nono also has rent-free

Chapter III, D.

Village Communities and Tenures.

land, but not more than equal to an ordinary holding in extent. At a place called Táshigong, a family of hereditary astrologers (*choba*) hold two allotments granted to them by the kings of Ladák free of demand for revenue or *begár*.* Four families of blacksmiths also hold a rather small allotment apiece, and pay only a hearth-tax, not full revenue. The above are all independent estates of the same grade as those of the revenue-paying landholders, and inherited in the same way by the eldest son.

Fields excluded from the regular household allotment.

There are two families who, in addition to their revenue-paying allotments, also hold good-sized plots rent-free under the name of *manzing* ; they are *umchie* or hereditary practisers of the art of medicine, and this land was granted to them in support of the art. The general opinion is that if they abandon the art, the *manzing* or physician's field could be taken from them and transferred to another. Many of the landholders practise medicine, but only these two families hold *manzing*. Certain fields are the full property of the monasteries: they pay no revenue, and are generally either near the monastery to which they belong, or in adjacent villages. The land of the Dankhar monastery is cultivated by six tenants, landholders in Dankhar, who pay half produce as rent ; that of the Pín monastery is cultivated gratuitously by the Nono of Pín ; the men of Chhozhi *kothi*, as the special clients of the monks, cultivate the lands of the other monasteries, but the monks are expected to give the men who actually do the work something for their trouble. In many villages there are one or two fields known as *lhá-zing* or god-land attached to the village *lhá-khang* or temple. They should be considered to be the common property of the village. One of the landholders or other residents cultivates them, and pays a fixed rent which is applied to lighting the temple with lamps, or to the expenses of occasional feasts. Such a tenant can be evicted by a vote of community ; sometimes all the landholders unite to cultivate these fields, and the whole produce goes to the temple expenses. Some of these temples are served by a *láma* nominated by the *zamíndárs*, others by the *zamíndárs* themselves. In many villages there are fields known as *yurzing*, or canal land, the produce of which, as in Láhul, is devoted to a feast at the time of annual canal repairs ; these also should be considered the common property of the community. In all villages there are some persons known as *yulpa*, that is, village *dutalpás*, who own a house and small field attached which they have reclaimed from the waste with the consent of the village community ; some few have no field ; but all pay a small fee towards the revenue of the village by way of hearth-tax. They could not be evicted, as the land was given them to induce them to settle permanently in

* The phraseology of the deed of grant is curious. It is drawn up and attested by officials with high sounding titles, signed and sealed at 'our palace,' &c., and promises that the grant shall endure till the feathers of the raven turn white and the snow on the mountains black.

the village, and on that understanding they have built their house and broken up the waste.

The following table shows the average size of the holdings described above:

Chapter III, C.

Village Communities and Tenures.

Average size of holdings.

Statement showing detail of ownership by classes and the average size of holdings owned by each class (area in acres).

1	2	3	4	5	6
			Area.		
Name of Caste.	Number of proprietors.	Number of holdings.	Total.	Of which cultivated.	Average size per holding (cultivated area).
1. Chha-zangs, &c., Khang-chhen-pás ...	333	330	992	988 77·07	3
2. Chha-zangs, &c., Khang-chung-pás, Yang-chung-pás, &c.,	196	196	217	215 16·77	1
3. Blacksmiths, &c.	12	12	8	8 ·62	1
4. Temples and monasteries	23	27	48	48 3·74	2
5. Shámilát	...	29	24	23 1·8	1
Total	564	594	1,289	1,282	2

Note.—Antique figures denote per cent. of total cultivation held by each caste.

Regarding sale and mortgage Mr. Lyall wrote in 1871:

Right of sales and mortgage.

"No instance can be quoted of a landholder having sold the whole or a large part of his holding; but the custom of selling small portions is said to be ancient. The general idea seems to be that no one could question the validity of the sale of a whole holding, except the son or next heir. Two kinds of mortgage are in vogue. By one the land is made over to the mortgagee in lieu of interest till payment of the principal; in the other it

Chapter III, D.

Village Communities and Tenures.

Rights of sales and mortgage.

is made over for a fixed term, on the calculation that the debt to the mortgagee will be liquidated in full within that time by the produce. The mortgagee ploughs, sows and reaps, but the mortgagor manages the irrigation, and gets the straw for his trouble. Such a thing as an absolute gift of land appears to be unknown, and the general opinion seems to be that no man can give away land to the prejudice of his children, or that if he did do so, the gift ought to be treated as invalid unless they had grievously misbehaved. It seems the general opinion that in future a man ought to be allowed to give away his estate in the absence of any children or brothers or near kinsmen. Formerly the State would have interfered and put forward a claim. It is even now allowed that, in default of heirs or gift, the estate would lapse to the State; but our Government has hitherto not looked after its rights in this respect, and one or two instances have occurred of such estates being appropriated in late years by the landholders of the village and granted by them to some new man for a sum of money down, which they divided among themselves."

Between 1871 and 1891 only three acres in the whole *waziri* were transferred by sale, and at the later date only one acre was found under mortgage, the mortgage being of the second of the two classes described by Mr. Lyall.

***Begár* or forced labour in Spiti.**

The custom with regard to *begár* is much the same as in Láhul. Ordinary repairs of roads from village to village were formerly performed by the *khang-chhen-pás* or regular landholders only, the *khang-chung-pás*, *yang-chung-pás*, and *dotuls*, only being called upon to assist on occasion of extraordinary repairs, but it was decided at Revision of Settlement of 1871 that each house and not each holding should furnish a man for repairs of roads, as is the practice in Láhul. For the duty of carrying letters or travellers' baggage across the passes the regular landholders alone are liable, and a roster or roll of turn of duty is kept up. A landholder often gets a *dotul* or other dependant to go in his stead, but the latter is at perfect liberty to refuse, and will not go unless handsomely paid.* So, again, the landholders are primarily liable for all carriage of loads from village to village, but when the number of loads is very great, all classes are impressed. Unlike the people of Láhul and Kúlu the Spiti men are not great load-carriers, and on such occasions they collect all the ponies and *yáks* procurable and such load as must be carried by porters are divided into as small portions as possible.

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* As an instance of the price paid to a substitute may be given that fixed for the journey from Kibbar, in Spiti, over the Párangla Pass, to Rupshu in Ladák, *viz.*, three rupees cash, two *khals* or about 50lbs. barley meal, a large pot of butter, five or six ounces of tea, a pair of boots, the loan of sheep to carry the porters' clothes, food, &c.

Chapter III, D.

Village Communities and Tenures.

Begár or forced labour in Spiti.

In order to have a store in hand from which to meet the demands of travellers for supplies, about a *khal* of grain is collected from each regular landholder at the commencement of the season; any extra expenses on this or any other common account are met by a rate levied on all regular holdings in Spiti. The rate is unifrom, and does not vary with the rates of revenue for different villages. At the end of the season, when all the passes have closed, a meeting is held at Dankhar, called the *Talsich-henmo*, or great tax audit, at which the accounts of collections, both of revenue and common expenses, are settled. It is attended by the *wazír* and *gatpos* or *lambardárs*, and by some fifty deputies from the five *kothís*.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

Distribution of area with reference to agriculture.

The cultivated area of Spiti has never been measured. At the re-assessment of 1891 it was considered sufficient, in the case of a tract which could only yield a very small increase on its insignificant revenue, that records should be prepared without measurements from the results of a crop-inspection and an appraisement of the cultivation. The method of appraisement adopted was to inquire in each field in presence of all the villagers during the crop-inspection how much barley seed was required to sow it. The area was then expressed in the *khasra* and *jamabandi* in terms of *khals* of barley seed. The area was returned in the same manner at regular settlement and revision, but the method of inquiry then followed was simply to ask each person in presence of the villagers how much seed went to sow the whole of his land ; there was no field to field appraisement. The latest returns may therefore be expected to give a more accurate estimate of the area of cultivation than has hitherto been made, but the degree of accuracy is not as a fact very high. It may be accepted that three *khals* of barley seed are sufficient for an acre of land, as a rule, but the amount must vary with the quality of the soil, the elevation and the aspect. From testing some of the returns Mr. Diack arrived at the conclusion that the real area is from a third to a half greater than has been now estimated. No close agreements is to be expected between the results of the appraisement made at Regular Settlement and the Revision of 1871 and 1891 which give, respectively, following the three *khal* rule the total area of the cultivation of the *waziri* as 1,212, 1,179, and 1,282 acres ; indeed it is surprising that they are so close but they cannot be relied on to show the increase due to new cultivation. The new fields were pointed out by the villagers during the crop-inspection ; they are for the most part irrigated from old water channels, but in two places new channels were found to have been made. There is little scope for extension of cultivation in either way, and little inducement for the owners to increase their estate considering the stationary nature of the population. The new cultivation amounts in all to 27 acres or 2·152 per cent. on the total area at revision. Out of the gross area of 2,155 square miles therefore, only two, or if the above estimate of the value of the appraisement is

Chapter IV, A.

Agriculture and Arboriculture.

System of agriculture.

correct, as the parallel case if Láhul would seem to show it to be, only three square miles are under cultivation.

As soon as possible after harvest has been reaped the fields are ploughed in October or November for the next year's harvest. The plough cattle are *yáks*, and are led by ropes attached to rings fastened in their noses instead of being driven in the Indian fashion; a man follows behind, but merely to guide the plough. After the ploughing a layer of manure is spread over the fields; this is the only manuring given to the land in the year, and the litter of the horse and cattle stalls and the house is carefully stored up for the whole year for the purpose. The field thus prepared lies under the snow all the winter, and when the snow has melted requires only to be stirred with the rake or hoe before the seed is sown. The soil is at that time so moist that, except in the lower villages where the land dries quickly, a watering from the canal is unnecessary. It is generally May before all the fields are sown. Forty days after sowing the field is weeded (in the lower villages by the simple process of the plough being run through it), and the first watering (called *yur-chhu*) is given; thereafter the land is watered once a week. The second and third waterings are distinguished by the names *phirti* (or *shak-ti*) and *sum-ti*: the subsequent ones have no names assigned to them. Certain wild plants are pulled up and scattered over the field to decay when the water is turned on and to act as manure. The gathering in of the wild herbs from the hillside to form fodder begins about the end of July, and continues during the following month. By the time the hay-making is over the buckwheat is ready to be cut, or rather to be pulled up by the roots, for that is the manner in which it is reaped. The barley reaping begins about the middle of September, and then the wheat and other grains are gathered in. The straw is of great value in a country where grass is so scarce, and it is cut close to the roots. In Spiti elevation has little effect as regards the date of ripening of the grains; aspect has some effect, but in the higher villages, where glaciers are the source of irrigation, the crops ripen as quickly as in the lower villages where the water coming from clear streams is less fertilizing. It is nowhere possible to obtain more than one harvest a year from the land. For threshing, permanent floors (*ulthak*) are maintained outside the fields, each with an upright pole in the middle to which the animals are secured when treading out the corn. Owing to the peculiar land-holding system of the *wazíri* the fields are very large, the whole of an estate being frequently contained in one field. The cultivation is generally carefully surrounded with rough stone walls to prevent cattle trespass. All the field work except ploughing is done by the women.

Crops.

The following statement shows the percentage borne to the total cultivated area of the *wazíri* by the area under different crops:

Chapter IV, A.

Agriculture and Arboriculture.

Crops.

Statement showing the percentage borne by the area under different crops to the total cultivated area of Wazíri Spiti.

1	2	3	4	5	6	7	8	9
Wheat.	Barley.	Peas.	Buck-wheat.	Chína.	Sarson (oilseed).	Grass.	Total grains cropped.	Area not cultivated.
13·20	61·18	13·43	1·1	·63	6·09	·01	95·64	4·36

Barley is the chief crop, both because it is the staple food of the people, and also because it is the only crop which can be grown in the higher villages. It is curious that while both in Kúlu and in Láhul wheat, and not barley, is the crop which is grown at the highest elevation (about 9,000 feet above the sea in Kúlu and 11,500 feet in Láhul), in Spiti the reverse is the case, and wheat cannot be produced at a higher altitude than 12,500 feet above the sea, whereas barley grows well in all the villages, some of which are nearly 14,000 feet elevation. Mustard and peas can be grown at a higher elevation than wheat, but are not cultivated in the highest villages except peas occasionally for fodder only. Buckwheat is little valued and little sown, though it ripens very quickly, in forty days from the date of sowing. Chína, or as it is locally called *tsi-tsí* (*Panicum miliaceum*) is produced only in the three lowest villages at an elevation of less than 11,500 feet above the sea; it is the last grain sown and the last reaped. There are three main varieties of barley, locally known as *sermo*, *nyi-u* and *sowa*. *Sermo* is the best, the grains are large and set in tiers of four in the ear instead of three as in the common barley. *Nyi-u* and *sowa* do not differ in appearance from the common variety, except that the grain of the former is very large.

Rotation of crops. Quality.

In the highest villages where barley alone can be produced, the three varieties are sown in successive years, and then the field lies fallow for a year. Lower, where wheat can be grown, the rotation begins with one of the two superior kinds of barley, *sermo* or *nyi-u*; the following year the inferior variety, *sowa*, is sown; wheat follows next year; and the fourth year there is a fallow. Occasionally in place of a fallow the field is sown with peas or mustard. Below 12,000 feet the land is never left fallow, and the order in which the crops are sown is wheat, mustard, *nyi-u* or *sermo*, *sowa* and peas. The fallows are ploughed up early in the summer, so that the soil may be exposed to atmospheric influences for a considerable time. There is a marked difference in the quality of the crops between the upper and the lower villages, and even in the lower villages the crops are inferior to those of Láhul.

Chapter IV, B.
Live-stock.
Yield.

At the Revision of Assessment of 1891, owing to the shortness of the time that could be devoted to the settlement of Spiti, it was impossible to make any produce experiments, but inquiries made in different parts of the *wazíri* showed that the cultivators were well agreed as to the quantity of seed of each kind of grain required to sow an area taking a *khal* of barley seed, and also as to the average produce to be expected therefrom. Converting the area into acres and the produce into *pakka sérs*, we have the following as the outturn in *sérs* per acre:

	Sérs.
Barley	270
Wheat	212
Peas	180
Mustard	180
Buckwheat	162
Chína	252

All kinds of grain are sold on the spot to Bashahrís and Tibetans, in whose countries there is great scarcity of food grains, at a uniform rate, at harvest time, of one *khal* of mustard seed for the rupee and two *khals* of each of the other kinds of grain.

Trees.

As has already been stated in Chapter I there are no forest trees except a limited number of pencil cedars, most of them at the point of issue of the Spiti River from the *wazíri*, and it is only in the three lowest villages that the culture of the poplar and the willow meets with any great success. Fruit trees are entirely wanting.

SECTION B.—LIVE-STOCK.

Cattle.

The *yáks*, cows and bullocks of Spiti were enumerated at 1,006 in 1891 as compared with 686 at the previous Revision of Settlement in 1871, with the exception of an imported bull or two, all the cattle are either pure or half-bred *yáks*. The pure-bred *yák* (*Bos Grunniens*) is used to carry loads, and occasionally for riding on journeys, but his pace is very slow, and if heavily laden, or taken long marches, he is apt to get foot-sore. The pure *yáks* are not much bred in the valley, but are purchased in Ladák or Tibet; a young animal can be purchased for Rs. 15, is fit for ploughing when five years old and will work for nine years. The *yák* is thus described by Captain Harcourt: "With an average height of from 12 to 13 hands, furnished with a very bovine head (much depressed below the line of the back), a fine pair of horns, very long shaggy coat, and short strong legs, the *yák* presents an appearance of immense power, to which the wild glare of the eye adds an aspect of rude ferocity." The usual colour is black, but the tail, of fine silky wool, is frequently grey, or creamy white. Tails of this colour form an article of export, and, under the name of *chauri*

Chapter IV. B.
Live-stock.
Cattle.

fetch a high price in the plains. They are used as fans or brushes for a protection against flies, and they are also valued in Spiti as affording protection against evil spirits: no house-top is without a black *yák* tail or two mounted on poles to frighten away the enemy. The long hair on the haunches of the *yák* is sheared periodically, and woven with wool into mats and sacks or ropes. The animal does not thrive at a lower elevation than 11,000 feet, and all attempts have failed to domesticate it even in Kúlu. Large herds are not kept in Spiti, owing to the difficulty of feeding them when the snow lies very deep. They can, however, clear a way to grass below the snow to a surprising depth.

Ponies.

In 1891 five hundred and twelve ponies were counted as compared with 335 in 1871. The ponies are small, but well-shaped, sure-footed, and capable of great endurance, and can be led or even ridden with safety along the worst of rock-gallery paths. They are bred in every village, and those of Pín, the most difficult of access of all the five *kothís*, are perhaps the best in Spiti. Nearly every landholder has two or three ponies and mares; and he generally has one for sale every third year; the price realized locally is Rs. 50 to Rs. 100. The purchasers are chiefly Bashahrís and Tibetans and the traders and dealers who meet at Patseo in Láhul, a great market for the exchange of the commodities of Central Asia for those of Kúlu. Very few Spiti men engage in trade, and the ponies are merely bred for the market, and to do what carrying their owners require. There is considerable traffic with Chamarti, the Spiti men bartering a full-grown, broken in pony for two Chamarti colts; one of these they sell, while the second is in turn changed, when fully broken in, for two more colts. In the lower part of the valley they are kept out at grass most of the winter; but must be stall-fed in the upper valley. Nearly all are gelded.

Donkeys.

Asses of a small but very strong breed are kept in Spiti, but appear to have diminished in number of recent years, as only 132 were found in 1891 compared with 156 in 1871.

Sheep and goats.

The Spiti landholders keep only a few sheep or goats, from five to ten per house, which in winter they are obliged to keep and feed in-doors. *Pashm*, the soft down used for shawl-making, forms under the coat of sheep, goats, and other animals in Spiti, though to a less extent than in the plateaux of Tibet, the beasts being kept under cover, whereas in Tibet, the snow is never so deep that sheep and goats cannot live in the open air, reaching the grass by scraping amid the snow. Both sheep and goats are small; they are kept on account of the *pashm* and the excellent wool they yield; and they are also utilized to carry loads of grain and salt to and from Tibet and Kúlu, not for purposes of trade, but to satisfy the wants of their owners. A sheep sells for Rs. 2 to Rs. 3 and a goat for rather less.

Chapter IV, C.

Occupations, Industries and Commerce.

Sheep and goats.

The numbers were found to be as follows in 1871 and in 1891:

	Sheep.	Goats.
1871	728	1,171
1891	988	1,117

It follows from what has been said on the subject of the waste land on the Spiti hillsides that there are no valuable sheep-runs like those of Láhul. The only run visited by foreign shepherds lies at the northern extremity of the valley near the Kunzam Pass; its rent has been included in the rents of the Láhul sheep-runs described in Part III, Chapter IV, B.

SECTION C.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Commerce.

The people have little miscellaneous income except from sales of ponies. Three kinds of good woollen cloth are made, called *therma*, *puruk* and *shama*. The first is a fine thin stuff dyed red; the second is a thick rough woollen cloth; and the third a thick smooth stuff. Nearly all the local manufacture is used up in the valley, and a considerable quantity of cloth is imported from Bashahr. The ordinary peasants wear white or black garments. The black dye is obtained from the root of a wild plant (*borlo*) and the yellow dye necessary for the raiment of certain classes of monks from the leaves of another (*nyalo*). The generality of the *lámás* wear red garments, madder for the dye being imported from Kúlu. The local supply of wool is insufficient, and much is imported from Tibet where it can be purchased at 2⅖ *sérs* (6 *kacha sérs*) per rupee. Paper used to be made in Spiti, but the manufacture has been for some time discontinued. A little *ghi* is sold to *khampás*. Very few men go away to Simla or Kúlu to procure work; the love of home is very strong in a Spiti man, and he never leaves his valley if he can help it. Occasionally, however, parties of men set off for Ladák, Basáhir and Kúlu, and there dispose of their wares receiving payment either in money or kind. The exports are cereals, manufactured cloth, half-bred *yáks* and *yáks'* tails. The imports are salt, madder, tobacco, tea from Lhása, sheep's wool, turquoises, amber, water-pails and the wooden vessels from Kanáwar, coarse cloth, dying drugs, soda and yeast from Ladák, and iron from Mandi and Kanáwar. But most of the trade in these articles is in the hands of the *khampás* or Tibetan traders, who perform several journeys between Spiti and Tibet *viá* the Parang La in the summer, while their wives and children remain in Spiti during that season, taking care of their young stock. The *ne-kor-pás* described in Part III, Chapter IV, C., lso visit Spiti.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Blacksmiths.

The *garas* or blacksmiths of Spiti are skilful smiths; they make pipes, tinder-boxes, bits, locks and keys, knives, choppers, hoes, ploughshares and chains. Some of their work is of quaint and intricate pattern. The articles are generally made to order, the smith receiving food and wages, and being supplied with the iron. One of the occupations of the *buzhan* descendants of the married monks of Pín is supplying the blacksmiths with charcoal.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices.

The surplus grain is sold to Tibetans and Bashahrís, who come to Spiti at harvest time to procure it, at a uniform price of two *khals* to the rupee of each kind of grain, except mustard seed, which sells at one *khal*, or is bartered with them for salt, wool, cloth, and Chinese tea.

The weight of a *khal* varies with the grain measured, and the above prices put into *sérs* per rupee are as follows:

	Sers.
Barley	18
Wheat	18
Peas	20
Mustard seed	10
Buckwheat	18
Chína	24

Earlier in the year grain is dearer.

Owing to the minuteness of the area which has been transferred by sale or mortgage it is impossible to form an estimate of the value of land in the *wazíri*. The three acres which were sold between 1871 and 1891 realized an average of Rs. 82 per acre and in the case of the one mortgage found existing in the latter year possession of one acre for a period of several years was to liquidate, according to the agreement a debt of Rs. 46.

Local measure.

In Spiti the *khal* is the measure of grain in use and is based upon the load a sheep can carry. It contains 20 *thé* and a *khal* of barley weighs 9 *sérs*.

Main route through Spiti.

Communication.

The route to Spiti *viâ* the Hamta Pass and Láhul, by which officers and travellers generally enter the *wazíri*, has been descrided in Part III, Chapter IV, D. The main road, or path through Spiti, crosses the river at Losar from the right to the left bank; there is here a *jhúla* or twig bridge for foot-passengers and a ford for animals. The path which is practi-

cable throughout for hill-ponies keeps to the left bank of the river, passing the following stages :

Stage.	*Miles.*
Losar ...	...
Kioto ...	$8\frac{1}{2}$
Kibbar ...	$10\frac{3}{4}$
Kaja ...	$8\frac{1}{8}$
Dankhar ...	$14\frac{1}{2}$
Po ...	$8\frac{3}{8}$
Lari ...	$10\frac{1}{2}$

Lari is the lowest village in the Spiti Valley, but does not lie on any of the paths which offer means of exit from Spiti towards the south by the passes over the Mánirang range separating Spiti from Basháhr.

These passes are the following :

Rúpi ...	... Between Rúpi, in *iláka* Pandra Bís, of Kanáwar and Pín Kothi, in Spiti ; about 17,000 feet elevation. Very steep ; bad road on Basáhir side below the highest halting place. The men of Pín barter salt, borax, &c., for iron with the Basahirís at the upper halting place, which is a small plain.
Bhábeh	... Between the Bhábeh Valley, in Kanáwar, and Pín Kothi, in Spiti. An easy pass, practicable for unladen *ghúnts*, and used by traders. About 17,000 feet elevation.
Lipi ...	... Between Lipi, in Kanáwar, and Pín Kothi, in Spiti ; about 18,000 feet elevation. Said to be easy, but not used for more than a hundred years, as use prohibited by the Rájás to prevent forays (*see* Gerard).
Mánirang	... Between Máni, in Spiti, and Sangnám, in Kanáwar, according to Gerard ; 18,612 feet elevation. Much snow; road bad on Kanáwar side in some places.

For the first three of these the path leaves the main road between Kaja (or Kaze) and Dankhar, and crosses by a *jhúla* bridge from the left to the right bank of the Spiti River immediately above its junction with the Pín. Ponies are swum across the stream. The path then follows the left bank of the Pín up the rocky gorge at its mouth, and is a piece of clever though unskilled engineering work, upheld in places by horizontal props driven into the cliff. When the open country above is reached the paths diverge to the three passes.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Communications.

The path to the fourth pass, the Mánirang, leaves the main road between Dankhar and Po, crossing the river from left to the right bank by a *jhúla* bridge at Máni, which is on the right bank.

Paths from Spiti into Ladák and Chinese Tibet.

The Western Himaláya, which divide Spiti from Ladák and Chinese Tibet, is crossed by the following passes :

Tákling-Lá or pass ... From Kioto, in Spiti, to Rúpshu country in Ladák ; probably about 18,500 feet elevation.

Párang-Lá or pass ... From Kibbar, in Spitì, to Rúpshu, in Ladák ; elevation 18,500 feet according to Cunningham.

There would appear to be another pass more to the east than the Párang-Lá, which was used by smugglers in former days, but is now completely disused and forgotten. The very steep and rugged character of the passes noticeable in the outer Himaláyás disappears in the trans-Himaláyan country, where the mountains are not exposed to heavy falls of rain.

These passes over the Western Himaláya can be crossed by laden *yáks* and ponies.

General.

It will be seen from the above that to get to Spiti from Kúlu you either go round through Basáhir territory and over the Bhábeh, or cross by the Hamta or Rotang passes into the valley of the Chandra in Láhul, and thence over the Kunzam Pass into Spiti. The latter route, which is the ordinary one, involves four days' marching through uninhabited wastes. Both routes are ordinarily closed by heavy snow from some time in October or beginning of November till late in May. Between the Bháka or Rúpi Pass, and the Hamta Pass, which must be 75 miles apart measuring along the ridge, there is no commonly used means of crossing the range which separates Spiti from Kúlu. It has been crossed at a point between the head of the Chota Shigri ravine on the Chandra, in Láhul, and the ridge which divides the Malána Valley from Mánikaran, in Kúlu. In 1883 Mr. Louis Dane sent two men to explore this route from Chandra side, and they came out at Tos in Kothi Kanáur of Wazíri Rúpi and reported the route easy with the exception of one glacier Subsequently that officer succeeded himself in crossing direct from Spiti into Kúlu by a high pass between the Pín Valley and source of the Párbati in Wazíri Rúpi. Both those routes, however, are too difficult to be brought into common use. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti River. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Communications.

Bridges over the torrents in Spiti are rare. The people, therefore, are compelled to ford, and lives are frequently lost in consequence. At two points, above Kája and below Lithong, where the main stream is suddenly collected into a narrow channel by ridges of rock *sánga* bridges have been erected for foot traffic, but the biggest timber in Spiti is too light for the construction of bridge passable by *yáks* or ponies. Below Máni the river runs in a narrow channel, and is crossed in three places by *jhúla* bridges.

There are no rest-houses in Spiti, and there is no post office. Letters can only be sent from or to Spiti by special messengers.

CHAPTER V.

ADMINISTRATION.

SECTION A.—GENERAL.

Chapter V. B.

Land and Land Revenue.

Administration.

The Nono of Spiti exercises jurisdiction as a magistrate under the Spiti Frontier Regulation (I of 1873) with power to try all classes of offences except murder, but to punish with fine only. He is not empowered to try civil cases. He has to receive the land revenue from the village headmen, and is responsible for its safe delivery in October of each year at the Kúlu treasury, together with the amount of the fines levied by him. It is also his duty to make the necessary arrangements for officers visiting Spiti. His emoluments consist of $\frac{6}{16}$ths of the cash *khálsa* land revenue and of the whole or the *pachotra* cess (5 per cent. on the land revenue levied in addition to it). The present Nono, Dorzhe Chhetan, lost his eye-sight in 1891, and was therefore relieved of his duties which, during the minority of his son, are discharged by his younger brother, Tashi Ringchhen, a monk.

As in Láhul there are no excise arrangements and no police.

SECTION B.—LAND AND LAND REVENUE.

Nature of rent or land-tax under the Rájás in Spiti.

"According to Major Hay, the king or *giálpo* of Ladák prior to 1839 took as revenue for Spiti Rs. 396 cash, 200 *khals* of grain, 100 *mandis* or iron crow-bars, 34 pieces of Barmaur cloth, and 132 reams (*shúgu*) of paper. The crow-bars, or the iron to make them, came from Basáhir, and were paid for out of a common fund; the other manufactured articles can be made in every house in the country. The paper was made from the fibre of a small plant or grass which grows wild in abundance. The cloth is of very close texture, and very lasting. Spiti also paid a tribute of trifling amount to the Rájás of Basáhir and Kúlu, not in recognition in any sense of their sovereignty, but for the privilege of free access for trading purposes.

Major Hay's account is, no doubt, generally accurate, but there are some mistakes in it, principally with regard to the grain revenue, the nature of which he does not appear to have fully understood. Each holding was assessed with a fixed number of measures of grain. Those assigned to the monasteries paid in grain only at from fifteen to twenty *lakhs* each,

Chapter V, B.

Land and Land Revenue.

Nature of rent or land-tax under the Rájás in Spiti.

and formed Kothi Chhozhi; those in other or *khálsa kothís* paid a little grain, and also sums of cash, cloth, and paper, but the last two items were not assessed on all holdings. The cash assessment of all the holdings in a village was, with very few exceptions, the same, though the holdings seem to have always differed to some extent in size; the grain assessment varied from one to ten *khals* according to the amount and quality of the land held. The grain items in *khálsa kothís* also had in many cases been from time to time assigned to monasteries. All the assigned grain was called *pun*, the unassigned grain was called *netal* or barley tax.* The amount collected under the latter name on the king's account must have been more than 200 *khals*; but probably those figures represent correctly the amount which went to Ladák, for the greater part of the grain collections were spent year by year in Spiti in the king's name in certain annual ceremonies and State charges. This was the old state of things, which Major Hay evidently did not fully comprehend, for he states in his report that 50 Chinese families settled in Spiti, paid a tribute to China of 200 *khals* of grain, and that an envoy from Tolang came to fetch it every year. Again, in another place, he mentions that the aforesaid Chinese families go by the name of Chuzí, and present annually 200 *lákh* to the chief monastery of Spiti. All this was a mistake: the Chuzí families were not Chinese, but the men of Chhozhi Kothi, the revenue of which was assigned to monasteries. One of these monasteries, to which something less than 200 *khâls* were assigned, was at Tolang in Chinese Tibet; hence the story of tribute to China.

Sikh revenue administration and arrangement made at Summary and Regular Settlement and at first Revision of Settlement.

From 1839 to 1846 the Sikh *thánádár* at Ladák took the revenue of Spiti. For the first four years Rs. 2,000, *plus* two ponies and 25 sheep, were exacted annually. For the last three years the cash was reduced to Rs. 1,031, but 100 iron crow-bars were added, and the number of sheep increased to sixty. A Sikh force also plundered the valley in these years. In the autumn of 1846 Mr. Vans-Agnew made a Summary Settlement, that is, he fixed the amount of revenue to be paid to Government at Rs. 753. No records were compiled of any kind, nor was any report submitted. When relieved of the pressure of the Sikh exactions, the Spiti people at once reverted to their old fiscal arrangements. Mr. Vans-Agnew probably knew nothing of the grain revenue assigned to the monasteries, as he merely passed quickly through a part of the country; and if he knew of the unassigned grain, he, no doubt, intended to abandon it. But the people considered the Rs. 753 to be in place only of the cash, cloth, and iron formerly paid to the kings of Ladák, and divided it accordingly with strict regard to the old fixed assessment. The assigned grain or *pun* they paid as before to the monasteries, and the unassigned grain or *netal* to the representative of Government, who for the first three years was a

* From *nas* (pronounced *ne*) "barley" and "*thal*" tax.

Chapter V, B.

Land and Land Revenue.

Sikh revenue administration and arrangements made at Summary and Regular Settlements and at first Revision of Settlement.

wazír of the Basáhir Rája,* and after that was the hereditary *wazír* of Spiti, commonly called the Nono. Most of it the Nono expended in the manner customary in time of the kings of Ladák. The balance he appropriated as a perquisite of office. This balance was not very large, as the amount paid by each holding was somewhat reduced when the Nono took charge. At the Regular Settlement in 1851-52 Mr. Barnes maintained the Government demand at the amount fixed by Mr. Vans-Agnew ; he remained unaware of the grain payments, for he never visited Spiti, and relied upon Major Hay's report for his information, which in this respect was erroneous. He, however, sent up a *tahsildár* to make out a rough kind of rent-roll or *khewát*. This official roughly divided the Rs. 753 upon all five *kothís* with reference to the number of holdings in each. He must have heard of the grain payment, but he was in a great hurry, and seems to have considered that they could not be taken into account; so, without making any report to Mr. Barnes, he made the holdings in Chhozhi pay as much cash as those of other *kothís*, though they paid ten times as much grain. Not to pay the grain to the monasteries would have been sacrilege, and would have been resented by the whole community, so the Chhozhi men paid the grain as before, though with much grumbling, which no officer of Government seems to have heard or understood. In 1862 Mr. Lyall submitted a report, in which he recommended that the *pun* or assigned grain, with that part of the *ne'-thal* or unassigned grain which was annually devoted to religious purposes, should be lumped together, and the sum total redistributed equally by the people on all holdings, and that the remainder of the *ne'-thal* should be remitted, and the Nono remunerated for the loss of this and other unauthorized collections by an *inám* or grant out of the revenue of Rs. 100 or 150. These proposals were not fully understood by officers who had never seen the country, and no definite orders were passed for some years. Eventually the Nono got an *inám*, and was given to understand that he must not collect the *ne'-thal*; the monasteries were left to collect the *pun* as before, but it was not formally at least recognized as assigned revenue. This did not relieve the Chhozhi men of their grievance, but in fact made it worse by comparison, for it was the *khálsa kothís* to whom the *netal* was remitted. Mr. Forsyth, the Commissioner of the Division, again represented their case to Government in 1866: and as Revision of Settlement had then commenced, Mr. Lyall was directed to go to Spiti and redistribute the revenue so as to get rid of their grievance. Mr. Forsyth also recommended the revival of a part of the *netal* collections (which had practically ceased only for a year or two) to form a fund from which to pay the *lambárdárs* of *kothís*, and the grant of an

* The 400 *lákh* grain which Major Hay entions as taken by the *wazírs* in excess of Rs. 753 in 1848, and as collected again in 1849, were the *netal* collections not the produce of the Government land at Danka.

Sikh revenue administration and arrangements made at Summary and Regular Settlements and at first Revision of Settlement.

increased *inám* at six annas in the rupee on the revenue of Spiti to the Nono. These proposals were approved. Eventually Mr. Lyall revised the *ne'-thal* collections not in part, but in whole, and drew up a plan for its expenditure which embodied ancient custom for the most part, but introduced an allowance of 40 *khals* to each of the five *gatpos* or headmen of *kothís*. The grievance of the men of Chhozhi *kothi* was removed by redistribution of the cash assessment; more than half their cash revenue being taken off their shoulders and distributed upon the other *kothís*. The plan for the expenditure of the *na'-thal* was as follows:

		Khal.	*Thé.*
(1.)	Expenditure on the Ganchana Fair	50	11
(2.)	Grant to the Dankhar *lámás*	30	0
(3.)	Consumed by the leading men of Spiti when they meet to settle accounts	20	0
(4.)	Expenditure on the Dankhar November Fair	50	0
(5.)	Allowance to *gatpos* of *kothís* (in lieu of miscellaneous perquisites)	200	0
(6.)	Expenditure on a third fair	20	0
(7.)	Allowance to the Togochi or Patwári... ...	40	0
(8.)	Do. to an interpreter	40	0
(9.)	Do. to two chaukidárs in Pín *kothi* ...	6	0
	Total ...	456	11

The result of the operations at revision in 1871 was a revenue composed as follows:

	Rs.
Cash	792 (*khalsa* Rs. 753, assigned Rs. 39)
Ne'-thal 456 *khals*, equivalent to	228
Pun 1,462 " " "	731
Total cash ...	1,751

The *pun* was levied by the monasteries in the following proportions:—

	Khal.	*Thé.*
Dankhar	331	11
Tabo	198	14
Ki	453	4
Tang-gyut	349	8
Pín	81	10
Total	1,414	7

The remaining 57 *khals* being paid, 17 to an old family of astrologers, and 40 to the Pitu monastery in Ladak. The grain collections consist entirely of barley.

Chapter V, B.

Land and Land Revenue.

Revision of Settlement of 1891.

At the Revision of Settlement in 1891 it was found that while the total amount of cash revenue remained as fixed in 1871 the amount of *ne'-thal* and *pun* collected differed from the amount then fixed. As regards the *ne'-thal* the *kothi gatpos* had been left to collect their annual allowance of 40 *khals* of barley a head themselves without assistance from the Nono or the village *gatpos* who collect the cash revenue and the remainder of the *ne'-thal*, with the result that they were able to levy only 122 instead of 200 *khals*. Of the balance of the *ne'-thal* only 243 *khals* were realized, so that the *ne'-thal* collections amounted to 365 *khals* (cash value Rs. 183) in place of the 457 *khals* fixed at revision.

On the other hand, the quantity of *pun* collected on account of the old cultivation was found to be more than the amount stated above by 264 *khals*. The greater portion of the excess went to the Pín monastery, the *pun* of which was discovered to be 228 *khals* instead of 81½ as returned at revision, and the remainder of the excess was shared by the Dankhar, Ki and Tang-gyut monasteries. It is improbable that there was any real increase in the *pun* collected by the Pín monastery, and the explanation of the difference is that the people of Pín *kothi* who pay it were afraid that the contribution might be interfered with if acknowledged, and therefore concealed the true amount when the matter was inquired into in 1871, but having seen that as the result of the inquiry then made the allowances to the other monasteries were maintained, they thought it best at the settlement of 1891 to state the true amount of *pun* that they paid. It was also found that the payment of 40 *khals* as *pun* to the Pitu monastery had been commuted to a cash payment of Rs. 3.

The new cultivation, amounting, as noted in Chapter IV, A, to 27 acres, was found to pay Rs. 5 in cash to the common funds of the *kothís* in which it lay, and in addition 36 *khals* of grain, value Rs. 18, part of it to the *kothi* funds, but the greater portion as *pun* to the monasteries.

The value of the produce of the *wazíri* per acre, if the prices and rates of yield given in previous chapters is correct, is as follows:

Barley ...	15
Wheat ...	12
Peas ...	9
Mustard ...	18
Buckwheat ...	9
Chína ...	10½

These values applied to the crop return of the *wazíri* embodying the result of the crop inspection of 1891 give, as the price of the gross produce, Rs. 16,930. The rent taken by a landlord being half the gross produce subject to a deduction on

Chapter V, B.

Land and Land Revenue.

Revision of Settlement of 1891.

account of payment in kind to the blacksmith, the half net asset share to which Government is entitled was taken as in the rest of the district at 22 per cent. of the gross revenue. The half net asset *jama* demandable in Spiti thus would be Rs. 3,726, which is double the value of the revenue now taken including cash, *na'-thal*, and *pun*.

But it is clear that such an assessment—higher than that of many of the rich villages in the Kúlu tahsíl—could not be imposed in a country like Spiti. Where the crops are inferior, the grazing ground is limited, fuel and fodder are scarce, building timber is almost unobtainable, and the inhabitants have not derived, and are never likely to derive, any advantage from the development of trade which has occurred elsewhere under British rule. The conclusion arrived at in 1891 after a careful inspection of the Spiti villages was that no increase should be taken on the existing revenue except on account of new cultivation.

The allowances to the monasteries were maintained at the amount they were then found to be. Those of the Ki, Tanggyut and Dankhar monasteries had only been slightly modified since the revision of 1871, while that of Tabo remained unaltered, and it was clear that the *pun* of the Pín monastery had previously been understated. Where new cultivation was found paying a grain assessment to a monastery the payment was continued as *pun*, and an allowance was made for this in the calculation of the additional cash *khálsa* assessment. As the result of these changes and additions, the amount of the proposed assessment composed of assigned grain stands at 1,701 *khals*, value Rs. 851, as compared with 1,462 *khals*, value Rs. 731, at the revision of 1871. It may here be noted that *na'-thal* and *pun*, or *bun*, are practically synonymous: the former meaning "grain tax" and the latter "debt," "obligation." *Bun* is applied by the people to both the secular and the religious payment, the former being distinguished as *khar-kyi bun*, or the "fort due" and the latter as *gonpai bun*, or the "monastery due."

As Government has no great interest in the *na'-thal* the decrease that had occurred might have been accepted, but that the *gatpos* would have been the chief sufferers. The five *kothi gatpos* are the advisers of the Nono when he sits in judgment on offenders or administers the affairs of Spiti; they were required to abandon certain perquisites in consideration of receiving each a grain allowance of 40 *khals* from the *ne'-thal*; and it was ascertained that they had actually abandoned these perquisites. It was therefore decided to restore the *ne'-thal* to the full amount fixed at revision, and to direct the Nono to realize the 200 *khals* for the *gatpos* along with the rest of the *na'-thal* in future, and to consider their allowances as a first charge on the fund. None of the new cultivation was found charged with any *ne'-thal* payment. In a number of villages

Chapter V, B.

Land and Land Revenue.

Revision of Settlement of 1891.

which are regularly visited by Bashahrís and Tibetans for the purchase of grain at harvest time a strong desire was expressed to have the *na'-thal* commuted to cash, but as in other villages the people preferred to continue the present arrangement, and the Nono also was in favor of collecting in kind, no change was made in this respect. The portion of the proposed assessment consisting of *na-'thal* is the same as was fixed at revision, 457 *khals*, value Rs. 229.

The present cash assessment amounts to Rs. 824, including the revenue on new cultivation and the sum to which the grain payment to the Pitu monastery in Ladák was commuted; an increase of 4 per cent. on the revision cash *jama*. The total value of the revenue is—

	Rs.
Cash	824
Ne'-thal	229
Pun	850
Total	1,903

an increase of 9 per cent. on the value of the revenue, Rs. 1,751, as estimated at revision, but of 3 per cent. only on the value of the actual revenue paid, Rs. 1,851, supposing the Pín monastery contribution to have been then levied, but concealed. The incidence of the new revenue is Re. 1-7-9 per acre of cultivation.

In accordance with a universally expressed desire not only the cash revenue, but also the *na'-thal* and the *pun* were distributed within the villages not as previously by *jeolás* or *khang-chhen-pás'* holdings with little or no reference to area, but according to the area of each holding. As the result of this it was arranged that the *pun* which had hitherto been collected direct from the people by the *lámás* should in future be collected by the village *gatpo* who collects the rest of the land revenue.

Cesses were imposed at revision amounting to 8 per cent. on the land revenue, of which 6½ per cent. represented the Nono's *pachotra*, and the remainder a school and *harkára* cess. Subsequently, on the imposition of a local rate in the district, the amount due on this account on the revenue of Spiti was calculated and demanded, but as there was no *pawári* or other revenue official in the *wazíri*, and none went there to effect a distribution of the rate, the Nono devoted his *pachotra* to the payment of part of it, realizing the balance from the *kothi* common funds.

The cesses now levied are the following:

	Rs.	a.	p.
Local rate	9	13	4
Pachotra to the Nono	5	0	0
Patwár cess	3	2	0
Total	17	15	4

Chapter V, B.

Land and Land Revenue.

Revision of Settlement of 1891.

The 5 per cent. cess was deemed sufficient remuneration for the Nono who had up till 1891 had to devote his *pachotra* to the payment of the local rate. The village *gatpos* who actually collect the cash revenue and the *na'-thal* enjoy emoluments which are made up of perquisites, and include exemption from certain kinds of *begár*. The *kothi gatpos* have nothing to do with the collection of the land revenue, and receive the allowances mentioned in previous paragraphs in consideration of serving on the Nono's jury. A lower rate of patwár cess was fixed than is taken in the district, but it was considered sufficiently high for such a tract as Spiti.

Of the cash revenue of Rs. 824 assessed on a total cultivated area of 1,287 acres the amount payable to Government is Rs. 781 assessed on an area of 1,228 acres, the revenue, Rs. 43, of the remaining area of 59 acres, being assigned.

CHAPTER VI.

CHIEF VILLAGES.

Chapter VI.

Chief villages.

There is no place in Spiti worthy the name of town, but some of the hamlets are considerable clusters of houses. Some of them, noteably Kiber and Dankhar, are very picturesquely situated. Ki monastery is also a very striking collection of buildings.

Dankhar, the capital of Spiti, is a large village, 12,774 feet above the sea, built on a spur or bluff which stands out into the main valley and ends in a precipice. The softer parts of this hill have been worn away, leaving blocks and columns of a hard conglomerate, among which the houses are perched in curious and inconvenient positions. On the top of a hill is a large house known as the fort, which, with some cultivated land attached, belongs to Government. On a point of the hill lower down is a large monastery. The aspect of the whole place is very picturesque. It has been the seat of Government of the country from time immemorial.

APPENDICES.

Appendix I.

List of Villages in Wazíri Spiti, Tahsil Kúlu, Kangra District.

1	2	3	4	5	6	7	8	9
				Assessment.				
Number.	Name of Kothi.	Name of Village.	Cultivated area in acres.	Cash.	Ne'-thal.	Pun.	Total in cash.	Rate per acre of proposed assessment.
				Rs.			Rs.	Rs. a. p.
1	Kothi Chhozhi.	Pangmo	12	5	...	49	29 **2·6·8**	2 6 8
2		Tabo	26	5	2 **1**	103 **52**	58	2 3 8
3		Kyomo	25	5	...	34 **17**	22	0 14 1
4 A		Sumling	4	1	...	10 **5**	6	1 8 0
5		Komak	15	8	...	35 **17**	25	1 10 8
6		Ki	23	5	...	106 **53**	58	2 8 4
7 A		Khurik	16	3	...	40 **20**	23	1 7 0
...		Langza	22	14	...	19 **10**	24	1 1 5
9 A		Lithang	7	10	12 **6**	...	16	2 4 7
10		Losar	51	15	...	141 **70**	85	1 10 8
11		Morang	7	3	...	18 **9**	12	1 11 5
12		Hanse	28	8	...	125 **62**	70	2 8 0
13		Hal	21	4	...	140 **70**	74	3 8 5
14		Yikhyim	22	15	...	42 **21**	36	1 10 2
		Total Kothi Chhozhi ...	279	101	14 **7**	862 **430**	538	1 14 11
15	Kothi Totpa.	Tashi Gang	6	3	...	...	3	0 8 0
16		Kyikhyim	43	29	17 **8**	27 **14**	51	1 3 0
17		Rangrik*	59	52	28 **14**	35 **17**	83	1 6 6
4 B		Sumling	5	8	2 **1**	...	9	1 12 10
7 B		Khurik	8	8	4 **2**	...	10	1 4 0

APPENDIX I.—*continued.*

1	2	3	4	5	6	7	8	9
Number.	Name of Kothi.	Name of Village.	Cultivated area in acres.	Assessment. Cash.	Assessment. Ne'-thal.	Assessment. Pun.	Assessment. Total in cash.	Rate per acre of proposed assessment.
					Rs.		Rs.	Rs. a. p.
18	Kothi Totpa—*concld.*	Kibar	67	43	44 **22**	7 **3**	68	1 0 3
19		Kyoto	19	17	6 **3**	8 **4**	24	1 4 3
		Total Kothi Totpa ...	207	160	101 **50**	77 **38**	248	1 3 2
20	Kothi Barshik.	Tsuprang	3	3	...	...	3	1 0 0
21		Gyungal	36	36	20 **10**	22 **11**	57	1 9 4
22 A		Rama	3	3	...	...	3	1 0 0
23		Sanglung	2	3	...	...	3	1 8 0
4 A		Sumling	4	6	7 **3**	7 **4**	13	3 4 0
24		Kaze	47	38	8 **4**	60 **30**	72	1 8 6
25		Gowang	10	5	...	25 **13**	18	1 12 10
7 C		Khurik	8	5	8 **4**	11 **5**	14	1 12 0
26		Kyuling	11	9	...	...	9	0 13 1
27		Lara	25	25	17 **9**	23 **11**	45	1 12 10
28		Lhalung	45	34	28 **14**	83 **42**	90	2 0 0
		Total Kothi Barshik ...	194	167	88 **44**	231 **116**	327	1 11 0
29	Kothi Sham.	Po	28	21	27 **14**	21 **11**	46	1 10 3
30		Dang-khar	74	42	56 **28**	60 **30**	100	1 5 7
22 B		Rama	2	2	...	...	2	1 0 0
31		Lari	30	23	14 **7**	23 **11**	41	1 5 10
9 B		Lithang	3	2	...	...	2	0 10 8

APPENDIX I—*concluded.*

1	2	3	4	5	6	7	8	9
Number.	Name of Kothi.	Name of Village.	Cultivated area in acres.	Assessment.				Rate per acre of proposed assessment.
				Cash.	Ne'-thal.	Pun.	Total in cash.	
				Rs.			Rs.	Rs. a. p.
32	Kothi Sham—*concld.*	Máne-Gongma	52	38	24 12	36 18	68	1 4 11
33		Máne Yokma	69	51	40 20	65 33	104	1 8 1
		Total Kothi Sham ...	258	179	161 81	205 103	363	1 6 6
34	Kothi Pin.	Pharpa	49	28	14 7	27 13	48	0 15 8
35		Totnam	21	14	2 1	82 41	56	2 5 4
36		Tingti	45	30	10 5	6 3	38	0 13 6
37		Tiling	26	17	5 3	44 22	42	1 9 10
38		Tsut	10	9	4 2	15 7	18	1 12 10
39		Siling	12	10	7 4	7 4	18	1 8 0
40		Sangnam	57	34	16 8	64 32	74	1 4 9
41		Gungri	25	20	14 7	19 10	37	1 7 8
42		Goling	30	22	11 5	28 14	41	1 5 10
43		Khar	40	17	9 4	22 11	32	0 12 10
44		Mut	26	16	1 1	12 6	23	0 14 2
		Total Kothi Pín ...	344	217	93 47	326 163	427	1 3 10
		Total Waziri Spiti	1,282	824	457 229	1,701 850	1,903	1 7 9

APPENDIX II.

The following extracts from a Diary submitted by Mr. L. W. Dane, C. S., in August 1884, are of interest as showing that the main ridge of the central Himaláyás between Kúlu on the one side and Láhul and Spiti on the other can be crossed elsewhere than by way of the great passes such as the Rhotang, Hamta and Babeh. The route taken by Mr. Dane was an entirely new one, and, so far as is known, has not been attempted by any traveller, European or Native, since Mr. Dane's time.

4th August—Kibber to Rangrig, 12,500 feet. Road not repaired. On this stage I am sorry to say that two women and a man were drowned while trying to ford the Spiti River to save themselves a round of about two miles by the Sangha bridge I constructed here last year. With them went three loads and all my money and the Government contingent advance. The bridge, which is the first bridge passable by horses and cattle ever erected in Spiti, was constructed in July last year. The beams were carried from Chika to the head of the Spiti River and thence floated down. The roadway is six feet wide, and though, of course, light, the bridge is quite strong enough to meet all the requirements of the local traffic, and is the greatest boon to the people. The loss of the three coolies shows the danger to which the people were exposed, and which if they chose they can now avoid by using the bridge as nearly all do. The annual loss of human and animal life due to the rivers in Spiti is very large, and the whole of this can be prevented if Government is willing to sanction the construction of two or three light wire suspension bridges. I would suggest one at Kioto, about 60 feet span, one at Lithong about 90 feet span, one at Tungti on the Pín about 100 feet span, and one at Muth on the Pín about 100 feet span. If the expense of constructing bridges suitable to animal traffic is too great, at any rate a sum of Rs. 2,000 or 3,000 would suffice to put up light bridges on the *jhúla* principle good enough for men and sheep to cross, and horses and *yáks* could swim. My idea is to have two half-inch wire suspension ropes. From these hang 2-inch planks, 5 feet long by 18 inches wide. The planks to be suspended lengthwise. At the point of junction cross bars of wood 6 inches thick into which the planks should be let. On each cross bar have two iron staples or ringbolts. Through the eyes of these pass strong telegraph wire, lacing this over the suspension ropes. These chains might be supplemented by close lacings of willow twig ropes, which would serve as a railing and prevent people falling through, and also support the planks. The principle is precisely the same as that of the present *jhúlás*, but instead of the rotten twig suspension ropes, which are always breaking and precipitating people into the water, we should have substantial wire ropes, which could, of course, be stretched much flatter, and so prevent to a great extent the nasty dip in the centre. Instead of the slippery twig rope to walk on, we should have a substantial plank 18 inches wide. By making the planks 5 feet long they could be easily portable on *yáks*, and the roadway would be stronger than it would be if longer planks were used. The short planks would also take the bend of the bridge better. Engineers may perhaps laugh at this idea, but I should like to be allowed to make an experiment at any rate.

5th August—My intention was to try and get back into Kúlu by the Rattang Nalah and the ridge between this at the head of the right branch of the Párbati. I therefore ascended the Laimanduba Station, 17,618 feet, and feel satisfied that the route is passable. The Rattang Nalah would have to be forded three times about six miles from Rangrig, and the coolies, who, of course, did not believe in the possibility of any route being opened up there, said they could not ford at this season. They admitted that if the *nalah* was safely forded, horses and *yáks* could be easily taken to the head of the pass. Owing to the unfortunate loss of life on 4th, I did not like to insist, and so gave up the idea, though I feel certain that the ridge can be crossed, and that it is not more than 17,500 feet or 18,000 feet, *i. e.*, about the height of the Parangla, which is the main route to Hanle and Gartokh and the Chang Thang, *i. e.*, northern plain wool and *pashm* districts. The route would be four marches shorter than that by Losar and the Hamta, and about ten marches shorter than that by the Bára Lácha to Sultánpur, and there would only be one pass to cross after the Parangla. It would also supply the great want of a direct route from Kúlu to the heart of Spiti.

6th August.—Rangrig to Lithong, 12,200 feet.

7th August.—Lithong to Kuling on the Pín, 12,100 feet. The wattle bridge below Lithong is in a dangerous condition, and the whole road from that to Kuling is disgracefully bad. I believe that I am the only officer since Mr. Lyall who has visited the Pín Valley, and this may account for the shameful state of the communications I found existing there. In places there are natural difficulties to contend with, but even these could be made easier if a little trouble was taken. The fact is the road has never been touched, and is dangerous even for foot passengers throughout.

8th August—On arriving at Kuling I found that the *jhúla* over the Parachio, which Mr. Rose of the 2nd Gurkhas had reported to me as being in a ruinous condition, had broken. The Pín was

APPENDIX II—*continued*.

said to be unfordable. Still it was equally impossible to return, and so, collecting some 30 *yáks*, we made a push to cross the river. My pony is a good Chumurthi animal, and led the way, and we happily got across without accident, though we had to ford four or five streams, some of them well up to the girth straps on the saddle and rushing along like a mill-race. We camped at Tiling, 12,500 feet.

9th August.—Leaving camp we forded the Kyoki, about 2½ feet deep, crossed the Pín at Muth on a *jhúla* about 100 feet long, swimming the animals, and then followed up the left bank of the Pín to Bulder, opposite which the Babeh Pass route takes off. Camped at 13,450, distance about 21 miles. With the exception of the rivers the route lies over an almost level plain, well grassed and wooded with scrub. If a track was made by picking off the stones this is all that is required. Opposite the camp at the junction of the Pín and Buldur Nalahs are the remains of some buildings known as Lyungti Khar or the Kúlu Fort. It is probably by this route that Rája Jaggat Singh invaded Basháhr, as the legend runs that he reached Manikaran first on his return journey and devoted the spoils to the enrichment of the temple of Raghunáthji there.

10th August.—My intention was to cross the ridge separating the head waters of the Pín and Párbati, and so get back quite to Kúlu and the forest demarcation work in Shangar and Shaicer. If I could do this I should save about 18 marches. Of course obstacles were raised of every kind. First no coolies were forthcoming, but when I insisted on going on with the few in camp the others were sent for and arrived in time. Then it was asserted that it was impossible to reach the pass from the Pín side. Then that it was about three or four hard marches off. Then that there was no wood or grass to be had. Then that if we succeeded in crossing the pass that robbers from whatever country happened to be on the other side would come and spoil Spiti. Then that European travellers worse than robbers would invade the country. In fact the number of excuses that were put forward was wonderful. However, I induced the men to follow me, and after an easy march of 16 miles along a comparatively level line of country on the left bank of the *nalah* we crossed on a snow bridge and forded two small branches and camped at 15,225 feet just under the main glacier. There is grass along the whole route, and good firewood up to within two miles of the camping-ground. With a good hill pony one can ride almost the whole way, and if a few stones are picked off and a little levelling done an excellent road will result.

11th August.—We started at daybreak and followed up a grassy spur on the left bank to the foot of the glacier. Then up this for about 600 feet or 700 feet and found ourselves on the ridge at about 7-15 A.M. Easy travelling the whole way: 5 ponies, 5 *yáks* and about 12 goats came up with us. My aneroid can only register up to 16,500 feet, and gave out about 1,000 feet or 1,200 feet below the crest. We crossed just below Snowy Peak No. 1, 20,515 feet, and I should say the elevation of the top of the pass was 17,500 or 18,000 feet, as the rise to the highest peaks round was not very much. The prospect from the crest was not very encouraging; we looked over into a sort of basin surrounded by enormous snowy peaks, and filled with an unbroken sea of ice fed by three large glaciers. The survey map is not quite correct in drawing here, but it will give you a very good idea of the country. My intention was to cross into the Shaicer Valley, but as it began to cloud up and the coolies were very down-hearted, I thought it best to take what from the look of the country I conceived to be the course of the Párbati, and went off down a shaly slope for about 300 feet. Then we got upon the ice sea; which for the first mile was nearly flat with a few transverse crevasses. For about another mile-and-a-half it trended downwards at an easy slope of solid ice. We left the *nalah* at the end of the glacier and passing along a rocky ledge for about 500 yards turned a corner and saw the valley of the Upper Párbati before us. For two miles the valley was filled up with an enormous mass of ice and boulders of all forms and sizes, somewhat resembling the Shigri. After this there was a sort of shallow lake about 1 mile long by ¼ mile wide where the river had been blocked by the moraine of a glacier crossing its course. Here I think we made our first mistake. The coolies insisted on going down into the Shigri, and the result was four hours severe scrambling up and down ice hillocks covered with loose boulders. If we had, as I wished, kept up on the hill side, I believe we should have found an easy track, and I have ordered the Spiti coolies who have returned from this camp to do so on their return journey. Leaving the Shigri we crossed a *nalah* and found ourselves on a grassy slope with stones interspersed here and there. While in the glacier I saw a flock of sheep above on the hill side and shouted to the shepherd who at once incontinently fled. Two *lámás* went to stop him, but the sight of these uncanny-looking creatures was too much for him, and he left his flock and disappeared altogether; where he is I know not. The same thing happened with the next shepherd, but we succeeded in securing against his escape and ascertained definitely where we were. From this out all has been plain sailing. We camped at Charar Ruar Thach at 13,250 feet.

12th August.—Still keeping to the right bank of the Párbati we passed flock after flock of Suket sheep. The route lies along an almost level plain close to the river. After about 8 miles we crossed this by a mass of rock which has fallen across, and coming along the left bank after crossing two small streams, reached the present camp, Thakur Kua, 11,900 feet, at the junction of main stream of the Párbati with the Dhibbi Bakri, which rises on the opposite side of the ridge to the Rattang Nalah.

APPENDIX II—*concluded*.

I must apologize for the length of my description, but as this is an entirely new route that has been opened up, I thought it better that some official record of it should be preserved. Mr. Lyall states that the main ridge of the mid-Himaláyás cannot be crossed anywhere between the Patti Runi glacier and the Kampak Rupin Pass into Basháhr, and is doubtful as to the feasibility of the former. As to this I have no doubts. Last year, and again this year, I sent parties of men across, and they report it an easy pass. This year 7 men from Kanáwar, who has taken 8 marches to reach my camp at Putti Runi, by following my directions and taking this route, reached their homes near Tos in one day. What we may call the Pín-Parbati Pass, I have just crossed and brought over one pony, five *yáks* and some goats, as well as laden coolies in safety. The pony has been much cut about in the Shigri, and is still on the opposite bank of the river, as he could not get across the rock bridge, but whether he arrives in safety or not the fact remains that he did cross the pass when no attempt has been made to improve the road.

A glance at the map will show the importance of having some such route open. Passes exist between the head of the Shaicer, Shangar and Noanda valleys, and will not, I fancy, be used, and a very large trade in salt and wood will at once result. Given a small expenditure of money and the Pín-Párbati Pass will be easily traversed by horses, mules and *yáks*, and a large trade will probably spring up. The convenience to inspecting officers is enormous. Formerly when visiting Spiti one had to retrace one's steps by the difficult Kunzam and Hamta route, or adopt the enormous detour through Basháhr involved by crossing the Babeh. By the present route we can inspect the whole of Spiti without wasting a day.

An important point has also been gained by breaking through the foolish superstition of the Kúlu people, who believed that the Párbati River was a goddess, and that no one could visit the source and live.

ASSISTT. COMMR. KULU.

